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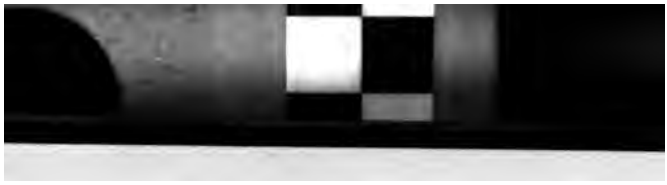

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Rev. JAMES FREEMAN CLARKE, Editor.

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ESSAYS ON THE TRUTHS AND ERRORS OF ORTHODOXY.

Essay III.

Orthodox View of Total Depravity.

In speaking of the fall of man, we necessarily anticipated somewhat the doctrine of Total Depravity. Still, we must say something further on this doctrine, because it is so important in the church system: it is, indeed, at its foundation. Those who accept, in its strictness, the doctrine of Total Depravity, cannot avoid any point of the severest Calvinism. Schleiermacher has shown, in his "Essay on Election," that this latter doctrine necessarily follows the doctrine of Total Depravity: for, if man is wholly depraved, he has no power to do any thing for his own conversion; therefore God must do it. And if some are converted, and not others, it must be because God chooses to convert some, and does not choose to convert others.

Let us look, then, at what Orthodoxy says of the *extent* of human depravity. In all the principal creeds, this is stated to be unlimited. Man's sin is total and entire. There is nothing good in him. The Westminster Confession and the Confession of the New-England Congrega-

tional churches describe him as "dead in sin, and wholly defiled in all the faculties and parts of soul and body." Other creeds use similar language.

In considering this theory, we are struck at first by the circumstance, that the Bible gives it very little support. The Bible continually speaks of man as a sinner; but there are very few texts which can, without straining, be made to *seem* to teach that he is totally depraved. Let us examine a few of them.

FIRST PROOF-TEXT.

A text often cited is Gen. vi. 5, — the reason given for destroying the human race, in the time of Noah, by the Deluge: —

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But this seems to be a description of the state of the world at that particular time, not of its character in all ages. It is not a description of man's natural condition, but of an extremely degenerate condition. If the state of the world here described was its natural state, it ould rather be a reason for not having created the race at first; or, if it was a reason for destroying it, it would, at best, seem to be as strong as one against creating it again. If a man plants a tree in his garden, whose nature he knows is to produce a certain kind of fruit, it would seem hardly a good reason for cutting it down that it produced that kind of fruit: certainly it would have passed for a good reason for cutting it down, and planting another of precisely the same kind in its place. The reason why the race of men was destroyed was, that it had degenerated. But there were some good even then; for in the ninth verse we are told that "Noah was a just man, and perfect in his generation, and walked with God."

SECOND PROOF-TEXT.

There is another passage, in the fourteenth Psalm, which is quoted by Paul in Rom. iii.: "There is none righteous; no, not one: there is none that understandeth, none that seeketh after God. They have all gone out of the way, they are together become unprofitable: there is none that doeth good; no, not one. There is no fear of God before their eyes."

This passage is relied on to prove total depravity. But we may reply, that,—

1. This also is a degenerate condition, not a natural one. It was a condition into which men had fallen, not one in which they were born. "They have all *gone* out of the way, they are together *become* unprofitable." It does not, therefore, apply to men *universally*, but to men in those particular times.

2. It was not true of *all*, even at that particular time. It was not true of David himself, that he did not seek after God, or have the fear of God before his eyes; or else other passages in the same book are not true in which he says the contrary. "O God! early will I seek thee: my soul thirsteth for thee; my flesh longeth for thee," &c. He also frequently speaks of and to those who fear the Lord; and says, "I am a companion to all those that fear thee."

The "all" is not to be taken strictly. It means people generally at that time. Just as it is said, "There went out to him Jerusalem and *all* Judæa, and *all* the region round about Jordan;" which does not imply that *every one* of them went. Not *one* staid at home.

"But," it may be said, "does not Paul teach that this is to be taken universally, when he quotes it, and adds, 'Now we know that what the law saith, it saith to those under the law, that every mouth be stopped, and all the world guilty

before God"? I think he means to say, that, as this is said to Jews, it proves that *Jews* as well as Gentiles are very guilty. He is addressing the Jews, who boasted of their knowledge of the law. Chap. ii.: "Behold, thou art called a Jew," &c.

THIRD PROOF-TEXT.

Jer. xvii. 9: "The heart is deceitful above all things, and desperately wicked."

Supposing that we are to take this as an unlimited expression, and not as a strong declaration of the wickedness of the Jews, it still does not prove total depravity of the nature, but merely that of the affections of "the heart." Man's nature has other things beside desire: it has conscience, reason, and will; and it does not follow that these are also depraved.

FOURTH PROOF-TEXT.

Rom. viii. 7: "The carnal mind is enmity against God."

This does not prove that the mind of man, in his *natural* state, is enmity, but in its *carnal* state; that is, when subject to fleshly desires. Nearly the same phrase is used in the verse before; and is translated, "To be carnally minded is death."

FIFTH PROOF-TEXT.

Eph. ii. 3: "We were, by nature, children of wrath, even as others."

"Children of wrath" means exposed to God's displeasure on account of our sins. We are naturally so, out of Christ; for we have pardon by Christ.

"By nature," does not necessarily mean as human beings, or that our natural constitution makes us children of wrath. "Nature" means external position, origin, race. So (Gal. ii. 15), "Jews by nature." So, too (Rom. ii. 27), "Uncircumcision, which is by nature."

The same word is used twice in James iii. 7, and is translated *kind*. "Every *kind* of beasts, birds, serpents, things in sea, is tamed of man-*kind:*" literally, "whole animal *race* is tamed by the human *race*."

If φυσις here meant "constitutional depravity," the same word in Rom. ii. 14 must mean *constitutional goodness*, where we are told that some "do *by nature* the things contained in the law." So, too, we read of the "olive-tree," wild by nature, in Rom. xi. 24, 21.

"By nature," here, plainly means the original condition, not the original constitution. Just so, we call wild animals, in a state of nature; and savages, the children of nature.

These five texts are the strongest in the Bible to support the doctrine of Total Depravity; and, as such, are constantly quoted. They have very little weight, and none are from the words of Jesus.

On the other hand, there are many passages which seem to declare that there is something good in man, in his unconverted or natural state; and that, even in that state, he may turn toward the light, and struggle against evil.

John iii. 20, 21: "Every one that doeth truth cometh to the light."

Matt. xxvi. 41: . . . "The spirit is willing; the flesh is weak."

Rom. ii. 24: "Gentiles, who have not the law, do by nature the things contained in the law, and show the work of that law which is written in the heart."

Acts x. 35: "In every nation, he that feareth God, and worketh righteousness, is accepted of him."

But the passage most strikingly and thoroughly opposed to the doctrine of Total Depravity, is the description, in the seventh chapter of Romans, of the conflict between the law in the members and the law of the mind. Paul, speaking evidently from his own experience in his unconverted state,

describes this conflict. He teaches that man is not totally depraved; but that, even in the carnal man, there is a good principle, only that it is conquered by the evil. "I delight," he says, "in the law of God, after the inward man." "With the mind, I serve the law of God." "His will," he says, "is to do that which is good." If the mind delights in the law of God, and the will to do right is present with us, we evidently are not *totally* depraved; but the total depravity, if anywhere, is in the flesh only, as Paul plainly says: "I know that in me (that is, in *my flesh*) dwelleth no good thing;" that is, the depravity is physical, not moral. But physical depravity is not guilt, but only disease.

Nevertheless, there is a sense in which man may be said to be often totally sinful; but this is only in a total alienation of the will from God. It is not a total depravity, but a total alienation. Total depravity, therefore, is not natural, nor natural depravity total. Total depravity is the depraved or rather perverted choice, which chooses darkness instead of light, evil instead of good.

Let us see what there is of this in man.

The gospel of Christ, as I understand it, undertakes to effect an entire change, a radical reformation, in human character. It proposes to reform the life by changing the heart; by giving new aims, new affections, new aspirations, new objects of love and pursuit. Jesus does not endeavor to alter and improve, a little here and a little there, on the outside of the character, — to improve a little our modes of action in this and the other particular; but he alters the conduct and character by altering the fundamental ideas, by inspiring an inward life. This wonderful crisis, which takes place in the profoundest depth of our nature, under the influence of the gospel; this great event of life, which forms the turning-point of our being and history, — is called

in the New Testament "the new birth," "regeneration," "to be born again," "conversion," "a new creation," "to be born of God," "to be baptized with the Holy Ghost and with fire," "to put off the old man," "to have Christ formed within us." It is a very superficial view which explains away the meaning of all these profound expressions, and supposes that they only signify a little outward improvement and reformation. We need just such a change as is here described, — a radical one, not a superficial one. All need it. Those who are the most pure in heart, and most blameless in character (spotless children, as they seem to us, of a heavenly world), feel their own need of this change no less than do the profligate and openly vicious. Parents and friends say, "We have no fault to find with them." They do not say they have no fault to find with themselves. They feel they have all kinds of fault to find with themselves, and nothing is so painful to them as this commendation. They say, "Outwardly we may seem innocent; but we feel an inward want, that weighs on our heart like a frost."

"This is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." It is because we are sinners that we need to experience this great change. I do not wish to exaggerate the amount of human sinfulness. Theologians have carried their attacks on human nature quite too far; and the result has often been, that men have looked on sin as a sort of theological matter, which had nothing to do with actual life. They have cheerfully admitted that they were totally depraved by nature, and could not think or will a good thing; and then have thought no worse of themselves than before. We know that there is something good in men, something which God loves; some pure aspiration, even in the natural heart; some throbs of generosity, some warn-

ings of conscience, some pure love, some courageous virtue, in the humblest, the most depraved, the most abandoned. There are some flowers of sweetest perfume which spring up on the uncultivated soil of the natural heart, on which God and his angels smile; for the seeds of those flowers God himself planted. We have seen harebells, graceful and lovely as the sweetest greenhouse plant, growing out of a sand-heap; and we have seen some disinterested, generous benevolence in the mind of a hardened profligate. It is not, therefore, because there is nothing good in man that he needs a change of heart, but because he is destitute of a deep-rooted and living goodness till this change has taken place.

Look at the *actual sins* of men. The majority of men, in a civilized community like ours, do not commit great crimes, or fall into flagrant vices; because they have little to attract them to such a course, and much to deter them from it. They are aiming at those objects which they need the countenance, aid, and good opinion of their fellow-men to obtain: to be glaringly vicious would make it impossible. Also there is a certain amount of conscience, which restrains them; the influence of good education and good habits, which preserves a certain uprightness, and purity of character. But is it a deep principle? If so, why do the vast majority of men allow themselves in many small violations of the same laws which they would not break on a large scale? They would not steal; yet they commit, every day, some slight acts not perfectly honest: they take advantage of others in little things. They would not lie; yet they exaggerate, and conceal part of the truth, and color their statements to produce an effect. They would not kill; but they are willing to injure one who has interfered with their interests. With these tendencies and feelings, why would they not, under different influences,

commit greater crimes? How often do we feel, in talking with the criminal and abandoned, that, in their circumstances and with their temptations, we might have been as bad as they!

Does not all this show that there is a deep and hidden fountain of evil within our heart, which is restrained by external influences, by checks and barriers with which God has kindly surrounded us? and, if these were taken away, it would break out into something far worse than now appears. How much there is of evil under the smooth surface of refined society! How many thoughts of sin pass to and fro in the heart, while the countenance seems pure and calm! Who ever looked into the interior depths of our most moral community, and saw all the secret sins and pollutions which are hidden there? Every now and then, there occurs in the midst of the most refined classes some startling revelation of long-concealed wickedness, which makes men look each other in the face, and draw a long breath, as though they should say, "Which of us will next fall?" So in the midst of a fruitful country, of lakes and valleys and vine-clad hills, the earth will sometimes open, and a river of melted lava pour forth, desolating all around. We hear of this with wonder, and do not think that right beneath our own feet, a few miles down, under these smooth fields and gentle plains, that same fiery ocean is rolling its red billows. God has laid his hand upon our heart, and restrains its lawless passions as he restrains the tornadoes and earthquakes and volcanic fires, else they might easily hurry us to swift destruction.

Still, if this were all, no radical change might be necessary. It might be enough, that, by effort and self-discipline and direction of the thoughts, we gradually overcome our evil habits and tendencies; but when we resolve to do so, and make the effort, we meet with an unexpected

resistance. "The spirit is willing; but the flesh is weak." "I find a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members." The Church has long asserted the doctrine of an hereditary depravity; and we have seen that there is more truth in it than we have sometimes supposed. It is not total; but it is real. Besides the sins of our own committing, there are the sins which our ancestors have committed, which have made themselves part of our bone and flesh. We are not exactly balanced in our natural state: there is a preponderating tendency toward evil in one or another direction. This forms too fearful an alliance with circumstances, the moment they become powerful to draw us away from good. A friend of mine, some years since, was making a trip up the Lakes, late in the season. As they entered Lake Huron from the River St. Clair in the noble steamer, the skies were serene, and she ploughed her way on toward the north; so that, by night, the land had sunk almost out of sight. But then the wind began to freshen, the sea rose; and as the night advanced, and the wind blew harder and harder, the boat strained, and staggered along, occasionally struck hard by a heavier sea, till at last one of her wheels was carried away, and the fires were put out by the water. How long and anxious was that night! How many prayed then who never prayed before! When morning came, the boat was found to be drifting before the wind and waves, directly upon a rocky shore on the south-east side of the lake. There was no help in man: but a gracious Providence, all at once, caused the storm to lull, so that a fire could be built; and, with one wheel, the boat got into a harbor. Man seems a powerful being, when he is surrounded by favorable circumstances, and is going with wind and fair weather; but let the wind change, and his weakness becomes apparent. He who just now *breasted the tide* is now drifting helplessly before it.

But there is a difficulty far worse than any I have mentioned. We might conquer the sin which most easily besets us, we might conquer our inherent evil tendencies and outgrow them, if we really wished to do so; but the deepest of all evils is a want of love for God and for goodness. We know that we ought to love and obey God; but our heart is alienated from him. The great mass of men are living away from God. They are not conscious of his presence, though they know that he is near to them. Though they know that his eye is upon them, it does not restrain them from sin. Though they know that their heavenly Father and best Friend is close at hand, how seldom do they pray! how seldom look up with gratitude for all their mercies and joys! This shows a terrible estrangement of soul from God. The veil is on their *hearts*, not on their minds.

I once heard a discussion on the somewhat abstract question, "whether sin is a positive or merely a negative evil?" Now, whatever may be the case with other kinds of sin, this alienation of the heart seems to me a very positive evil; for it is an antagonism, and resistance of goodness. If the supreme goodness of God does not attract us, does not excite our affection, does not irresistibly draw us to him, then it repels us; it makes the thought of his presence a restraint and burden; it makes us wish to go away from God. The goodness of God is so very positive a thing, that we cannot be indifferent to it; we cannot be neutral in regard to it. If we do not love it, it is disagreeable, and we are uncomfortable in the thought of it. Swedenborg relates that certain wicked persons were allowed to enter heaven on a certain occasion: but they immediately became almost lifeless, and, from the torment and pain in their head and body, prostrated themselves on the ground, and writhed like worms; but, being taken and carried into hell, became

comparatively comfortable. What can be more terrible than the idea thus conveyed of our aversion to goodness, which makes heaven intolerable, and the presence of God insufferable torture! Can any thing express, more than this, the need of a change of heart?

Jesus, I think, asserts a similar view when he says, "He that is not with me is against me." "No man can serve two masters: for he will either love the first, and hate the last; or love the last, and hate the first." He will not be indifferent to either, if their characters and commands are of an opposite kind.

I do not mean to say that we *hate* God; but I mean that there is something within us, while our hearts are not wholly his, which makes it unpleasant and burdensome to think of God and pray to him. We feel a certain repugnance to a familiar and happy intercourse with our heavenly Father. Our prayers, if we pray, are formal and cold; our hearts are hard, and their affections do not flow easily upwards.

Now, if there be such a thing as a change of heart, which will make it a pleasure to pray, a joy to think of God; which will make it natural to us to approach him, and dwell on the thought of his goodness; which will enable us to see him in the majesty and sweetness of nature, in the rise of empires, and the death of an infant, in the coming of Christ, and in every good thought which swells in our souls, — then it is evident that this is what we need. Let us dig deep, and build our house upon a rock.

There is such a change of heart as I have described. Jesus came to save sinners by taking away the heart of stone, and giving a heart of flesh. He saw the whole depth and extent of the disease which he came to cure. There are some preachers who do not see how great an evil sin is, and would not know what to do for a penitent and anx-

ious soul which really saw the greatness of its needs. Thus, when George Fox went to the rector of his church to ask advice for the distress of his soul, he was told to amuse himself and divert his mind. But Jesus saw all the extent of sin, and yet was ready to encourage and help the sinner. He knew that his remedy was equal to the emergency. The gospel of Christ can give to us love to God, and love to man; can soften our hearts in humility, then enable us to fight with and conquer even the hereditary evil of our organization; can ultimately redeem us from all evil. This is the total depravity we are to conquer; not of nature, but of will and aim and purpose.

DR. JAMES FOSTER.

In looking back, one brings up the memory of departed books as well as of departed friends. How many of the revered and venerable have passed away, no longer seen in libraries or on the shelves of book-stores! There are Wetstein, Le Clerc, Hammond, the venerable Bede, Horæ Hebraicæ and Talmudicæ, and that name so often quoted in the College Chapel, the learned Dr. Sykes, and a host of others now gone to the shades, and unnoticed by the present generation. Especially we had a particular veneration for Wetstein, — it is or was a storehouse, — once imported by us for forty dollars, and sold in our poverty for thirty.

Some few of the old standards we cling to yet. There is a richness, a calmness, a sobriety, about them which is not found among moderns. To one who has passed youth, these old books are friends, — friends that utter no nonsense, nor disfigure their pages with unseemly words.

We have lately been reperusing James Foster, a theologian of not much over a hundred years, whose "Fundamentals," in our theological school-days, was a standard work. His wisdom, his liberality, his purity, command approbation. He evidently was a man of character and mark in his day; calm, decided, just. A very different man from Paley, whom Cambridge taught us to venerate; but, like other idols, this one is now cracked and broken. A purer and more liberal man than Bishop Butler, whom we still hold in reverence for his Sermons and Analogy.

Dr. Foster begins his royal quarto with a treatise on the existence of God, the unity of God, the spirituality, the immensity, the wisdom of God, his holiness, his goodness, his power and providence, and his mercy. We think it would do our young theologians good to read these tracts. The arguments adduced are irresistible, and the whole style and manner most conciliating.

The author then comes to a future state of rewards and punishments, which he discusses with his usual ability, and clearly proves from reason and Scripture. Would it not be well for the young, who seem disposed to "jump the life to come," to read this?

He then gives us sermons and discourses on the following subjects, — on moral liberty; of the darkness of human reason, and the corruptions of Christianity; an estimate and defence of human life; of self-government, and the duty of self-denial; of catholic communion; the reason of Christ's requiring faith in order to his miraculous cures; of the number of those that shall be saved; of the true guard of innocence, and the natural progress of vice.

We wish to say a word on three of these. That on catholic communion is a most admirable plea for offering the Lord's Supper to all who believe in the Lord Jesus.

The argument throughout is conclusive. It would be well to reprint this as one of the Unitarian tracts.

The reason of Christ's requiring faith is admirable. It is shown that the faithless cannot be spiritually benefited, neither can they be witnesses of our Lord's miracles.

Of the number of those that shall be saved is a hit against Orthodoxy, and a complete answer to those who affirm, without authority, that the saved are few. All these themes deserve the careful attention of young preachers.

The second volume begins with the social duties and character of man; on the duties of husbands, of wives, of children, of parents, of masters and servants; of education; the institution and end of civil government; of the duties of ministers and people; of unity and peace, meekness, humility. These are not short, fifteen-minute discourses, but enter into the subjects, exhaust them, and bring clear, solid reasons for their support. The volume closes with prayers, which are very much in the style of the present day, though with a great deal more thought in them. Perhaps some might object to such elaborate descriptions of the Deity, telling what he is. We do not so address our fellow-beings. If the object be to excite reverence in the hearer, it certainly can call forth very little in the utterer. Simple petitions are doubtless the best; but what is a man to do who has a half-hour prayer to prepare? The prayer against the Catholics we could not read; though the state of the times in England in 1749 may excuse it.

The book is beautifully printed, and has a long list of subscribers, occupying twenty pages. We wish our old books were more read.

As one grows old, he delights in the sages that have formed his mind and heart; he rejoices to commune with them; and would not be turned away from them but by some such writer as a Count Gasparin.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 15, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Hedge, Newell, Barrett, Winkley, Ware, Sawyer, Smith, and Fox.

The Finance Committee presented for the consideration of the Board the Circular to Societies, prepared in accordance with instructions given them at the October meeting. This was read and approved; and it was then voted, that the Committee be authorized to affix to it the names of all the members of the Board.

The same Committee further reported on several other subjects which had been referred to them.

The Committee on Publications reported, that since the last meeting, in order to supply the very urgent demand, they had arranged for the publication of five thousand copies each of Nos. 1, 2, 3, 4, and 6 of the "Army Tracts," and ten thousand of No. 7; also for an edition of five thousand copies of the "Soldier's Companion." It was then unanimously voted, that this action of the Committee be approved.

In accordance with the recommendation of the same Committee, they were authorized to print, for distribution among the soldiers, five thousand copies each of two tracts in the First Series, entitled "How to spend a Day," and "How to spend Holy Time," both by Henry Ware, jun. They were also authorized to publish an edition of a thousand copies of "The Discipline of Sorrow," by Rev. Dr. Eliot, in a form suitable for the use of soldiers in the hospitals.

It was also voted to issue an edition of "The Home to the Hospital," with the imprint of the Association omitted, for distribution where, on account of sectarian prejudices, they might otherwise be excluded.

The Board then adjourned to Monday, Jan. 12.

INTELLIGENCE.

Mr. JAMES SALLAWAY has received a call from the society in Billerica, Mass.

Rev. RUSHTON D. BURR was installed as pastor of the society in Uxbridge, Mass., on Wednesday, Nov. 12. Rev. William G. Scandlin, of Grafton, offered the introductory prayer, read selections from the Scriptures, and gave the charge to the minister; the sermon was preached by Rev. William R. Alger, of Boston; Rev. Alonzo Hill, D.D., of Worcester, offered the ordaining prayer, and gave the address to the people; the right hand of fellowship was given by Rev. Rush R. Shippen, of Worcester; and Rev. Calvin S. Locke, of West Dedham, offered the closing prayer.

Mr. CHARLES W. BUCK, a graduate of the Meadville Theological School in the class of the present year, was ordained as a minister of the gospel, at the Hollis-street Church, Boston, on Sunday evening, Dec. 14. The order of services was as follows: Invocation, and reading of the Scriptures, by Rev. George L. Chaney, of the Hollis-street Church; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline; ordaining prayer, by Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church; charge, by Rev. Rufus Ellis, of the First Church; right hand of fellowship, by Rev. Edward E. Hale, of the South Congregational Church; benediction, by Rev. Mr. Buck. Mr. Buck has accepted an invitation to take charge of the society in Plymouth, Mass., for six months, during the absence of their pastor, Rev. Edward H. Hall, as chaplain in the army.

BOOKS RECEIVED

Since our last Notice.

The Canoe and the Saddle: Adventures among the Northwestern Rivers and Forests; and Isthmiana. By THEODORE WINTHROP, author of "Cecil Dreeme," "John Brent," and "Edwin Brothertoft." Boston: Ticknor & Fields. 1863.

It is a curious fact, that Theodore Winthrop is a writer, all of whose publications are posthumous. That a man should write three first-rate novels and one of the best books of travels, and leave them all to be published after his death, is remarkable. Besides these larger works, he also wrote and put in his desk the various shorter tales, essays, &c., all spirited and good, which have appeared from time to time in "The Atlantic." It is almost an unexampled event in literary history; the nearest parallel to which is, curiously enough, the works of F. W. Robertson, also published, all of them, after his death, by the same house which publishes Winthrop's, — Ticknor & Fields. We owe these publishers thanks for many excellent works which have come from their press; but scarcely so much for any other as for the posthumous works of Winthrop and Robertson.

The present book of travels by Winthrop appears to us his best work. His stories we like and have praised. In fact, we have few better stories among the recent tales of our day. Why, then, do we prefer this book of travels in Oregon and on the Isthmus? Hard to say why. The incidents are nothing, — a sail in a canoe, a ride through the forests; that is all. But the charm is in the man himself, so sweet and strong, so brilliant and thoughtful, so gentle and so brave! Common sense and imagination are admirably blended in all he says. What a life! how crowded and how glorious! not to be numbered by length of years, but by the quality of its thoughts and deeds.

The Results of Emancipation. By AUGUSTIN COCHIN. Work crowned by the Institute of France. Translated by Mary L. Booth, translator of Count de Gasparin's Works on America, &c. Boston: Walker, Wise, & Co., 245, Washington Street. 1863.

Few more important books than this can be read at the present time. Nowhere else can these statistics be obtained; and now, when emancipation, in some form, is rapidly approaching, we need to know the results and methods of former experience.

Mr. Cochin is an eminent and able writer; and the present work is no enthusiastic theory, but a statement of carefully examined and verified facts, which no one interested in emancipation can afford to be without. We wish we had space to dilate on the book, and to describe it: but we must confine ourselves to recommending it; which we do without reserve or qualification. It contains the history and results of emancipation in the French Colonies, the English Colonies, and the Colonies of Denmark, Sweden, and Holland.

The Poems of ADELAIDE A. PROCTER. Boston: Ticknor & Fields. 1863.

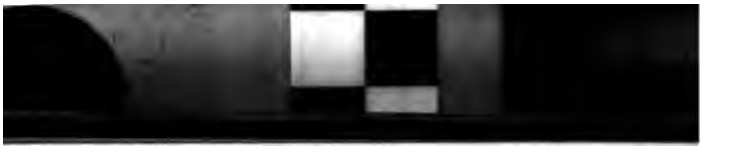
The daughter of Barry Cornwall has inherited much of her father's lyrical genius. There is nothing, to be sure, in this collection, equal to "Gamarra;" but it contains much genuine poetry. There are poems here which we read, and then read again, of which we shall not soon tire; which sing themselves into the texture of the soul. Such are "The Peace of God (p. 149); "The Golden Gate" (p. 142); "A Little Longer" (p. 133); "A Shadow" (p. 113); "Never Again" (p. 240); and, no doubt, many more.

The Employments of Women: a Cyclopædia of Woman's Work. By VIRGINIA PENNY. Boston: Walker, Wise, & Co. 1863.

This is another book of similar merit, published by the same house. It contains 533 articles on as many different occupations suitable for women; giving practical information concerning all of them, so far as it could be obtained by the writer in the course of two years' study and inquiry. It mentions the effect on the *health* of each, rate of *wages*, price of male and female labor, *time* required to learn the trade, *prospect of employment, hours of work*, &c. Some of the articles are on PROFESSIONAL women, — as female Editors, Lawyers, Physicians, Preachers, Dentists, Librarians, Reviewers, Teachers; ARTISTS, — as Architects, Engravers, &c.; MERCHANTS; AGRICULTURISTS; MANUFACTURERS; &c.

Lyra Cœlestis. Hymns on Heaven. Selected by A. C. THOMPSON, D.D., author of the "Better Land," "Hours at Patmos," &c.

"This work contains a choice selection of Hymns on Heaven, many of which the author, in his preface, says are not accessible to the majority of readers; that, besides those originally English, there will be found translations from the Syriac, Latin, Russian, German, French, Italian, Spanish, and Portuguese, &c., including a great variety of topics, the productions of a large number of the very best poets. The general subjects are as follows: I. Where is Heaven? II. What is Heaven? (1. The Better Country. 2. The Holy City. 3. Place of Re-union. 4. Our Rest.) III. Who are in Heaven? (1. Our God. 2. Our Saviour. 3. Holy Angels. 4. Saints Glorified. 5. Sainted Friends. 6. Redeemed Children.) IV. What are they doing in Heaven? V. What is the Way to Heaven? VI. How soon in Heaven? VII. How long in



Heaven? (1. Till the Resurrection. 2. For Ever and Ever.")

It is published by Gould & Lincoln, 59, Washington Street, Boston, whose descriptive advertisement we have copied above. We find in the volume many new pieces, and some familiar ones; and, from a hasty survey, would recommend it to the lovers of sacred poetry.

The Story of the Guard: a Chronicle of the War. By JESSIE BENTON FRÉMONT. Boston: Ticknor & Fields. 1863.

Frémont's body-guard performed almost the only great achievement which has been done by the Union Cavalry in the present war. Only 150 strong, they charged into Springfield, beat and scattered a body of 1,700 rebels, *and held the town* till the army of the Union arrived. In reward for this great exploit, they were disbanded and dismissed from the service by the influence of that hateful clique who were determined to ruin Gen. Frémont. His wife has written and published this work, the sale of which is to be for the benefit of the families of the members of the Guard who were killed, and who left nothing for their support; and for those of the Guard who are wounded or in want. The story is itself a useful and interesting contribution to the history of the time.

The Poet's Journal. By BAYARD TAYLOR. Boston: Ticknor & Fields. 1863.

A poet's journal ought always to be kept in poetry, and usually has been. Poets, says Goethe, confess in verse what they would never dare hint in prose.

> "Niemand beichtet gern in Prosa,
> Doch vertraun wir oft sub Rosa,
> In der Musen stillem Hain."

So did he himself; so did Mrs. Browning, in her "Sonnets from the Portuguese;" so did Shakspeare write an autobiography in his Sonnets; and so has Bayard Taylor done here. He does not rank with the first-class poets; but he is much above mediocrity.

A Present Heaven. Addressed to a friend by the author of "The Patience of Hope." Boston: Ticknor & Fields. 1863.

That heaven is *here* as well as elsewhere, *now* as well as hereafter, has often been said, and is known to every real Christian, but needs to be said often again.

Graver Thoughts of a Country Parson. By the author of the "Recreations of a Country Parson," and "Leisure Hours in Town." Boston: Ticknor & Fields. 1863.

"*Graver*" than what? Why, of course, graver than all his other thoughts, already published to an admiring world; with which you, inquiring reader, ought to be acquainted, if not unknown yourself. We have here a volume of sermons, which may prove acceptable to those who admire the other writings of this author, whose vein runs so freely, that only a rustic can expect it will ever cease flowing. "Volvitur et volvetur, in omne volubilis ævum."

The Black Man. His Antecedents, his Genius, and his Achievements. By WILLIAM WELLS BROWN, author of "Clotelle," &c. New York: Thomas Hamilton, 68, Beckman Street. Boston: R. F. Wallcut, 221, Washington Street. 1863.

William Wells Brown is well known as an able speaker and good writer. He is an escaped slave, born in Kentucky, and member of the Wickliffe Family; one of whom is now doing his best to embarrass the Government by his course in Congress.

The present book gives the lives of a large number of persons (black or colored) who have distinguished themselves in the world. It contains a great deal of useful information.

The Good Girl and True Woman. A Book for Girls. Elements of Success, drawn from the Life of Mary Lyon and other similar characters. By WILLIAM M. THAYER. Boston: Gould & Lincoln, 59 Washington Street. 1863.

The title of the book sufficiently explains its purpose.

ACKNOWLEDGMENTS.

1862.			
Dec. 2.	From	Rev. S. G. Bulfinch's Society, Dorchester, as a donation	$28.25
" "	"	Society in Keene, N.H., as a donation; including the fifth payment of $5 on life-membership of T. F. King, Esq.; $30 from Mrs. K. B. Appleton and Miss D. M. Elliot, to make Mrs. William O. White a life-member; and $30 from Rev. William O. White, to make Deacon Adolphus Wright a life-member	103.00

1862.

Dec. 2.	Also, from the same, for following objects:—			
		Army Fund	$10.00	
		India Mission	10.00	
		Monthly Journal	36.00	
				$56.00
Dec. 5.	From Society in Trenton, N.Y., as a donation			10.00
„ 8.	„ Society in Groton, as a donation, additional			2.00
„ 9.	„ Society in Syracuse, N.Y., for Monthly Journals, additional			22.00
„ 10.	„ Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund			239.75
„ „	„ Rev. J. H. Morison, D.D., and Rev. G. W. Stacy, to make themselves annual members			2.00
„ 11.	„ Rev. J. T. Dickinson, to make himself a member five years			5.00
„ 15.	„ Rev. D. S. C. M. Potter, to make himself an annual member			1.00
„ „	„ Subscribers to Monthly Journal in Leicester Society			9.00
„ 16.	„ Rev. Henry Westcott, to make himself an annual member			1.00
„ 17.	„ E. Norris, to make himself an annual member			1.00
„ 19.	„ George Hutchings and George A. Peabody, to make themselves annual members			2.00
„ 23.	„ Society in Chicopee, for Monthly Journals			10.00
„ „	„ Society in Billerica, for Monthly Journals			10.00

ARMY FUND.

Nov. 28.	From a friend	$4.00
Dec. 2.	„ „ „	10.00
„ „	„ „	10.00
„ 5.	„ Atherton Blight, Esq., for a thousand copies of "A Letter to a Sick Soldier"	15.00
„ 6.	„ a Lady	6.00
„ 10.	„ friends, through Charles Eliot Norton, Esq.	125.00

Also the following sums, received from the places indicated, through Rev. John F. W. Ware; being the response made to his appeal in behalf of the Army Fund, in an address on "The Charities of the War:"—

Nov. 24.	From Society in Waltham	$66.36
Dec. 1.	„ Collection at South Congregational Church, Boston, on Sunday evening, Nov. 30	133.11
„ 2.	„ Mr Ware's Society, Cambridgeport	75.00
„ „	„ friends in Rev. Dr. Thompson's Society, Jamaica Plain	62.00
„ 8.	„ Rev. Dr. Newell's Society, Cambridge	91.67
„ „	„ Rev. Nathaniel Hall's Society, Dorchester	78.56
„ 15.	„ Collection at First Church, Salem, Sunday evening, Dec. 14	92.31
„ 22.	„ friends in Rev. Dr. Hedge's Society, Brookline	15.00
		$614.01

STATISTICS.

THE Executive Committee have thought it expedient to insert in this number of the "Journal" a list of the Unitarian Ministers and Societies in the United States, together with a portion of the statistics which were formerly embodied in the "Year-Book" published by the Association. In the preparation of these statistics, it has been the wish to include only those details which are likely to be of general interest. For this reason, the names and officers of most of the local associations of ministers of the various county Sunday-school societies, and of some other organizations, have been omitted; and, with a few exceptions, no associations which have not a distinct religious aim, or which include among their officers and members persons of various denominations, have been inserted. In the former class are many philanthropic associations of great value, and in the latter are such bodies as the Massachusetts Bible Society and the Convention of Congregational Ministers; all of which derive much of their support from members of the Unitarian body.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	W. H. Brown.
Austinburg, O.	John B. Beach.
Baltimore, Md.	N. H. Chamberlain.
" "	Charles J. Bowen.
Bangor, Me.	C. C. Everett.
Barnstable	
Barre	Henry Westcott.
Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.

Belmont	Amos Smith.
Bernardston	John B. Green.
Beverly	John C. Kimball.
Billerica	
Bloomington, Ill.	Charles G. Ames.
Bolton	
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol.
„ Hawes Place	James T. Hewes.
„ Bulfinch Street	William R. Alger.
„ South Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Canton-street Chapel	
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
Braintree, South	Fiske Barrett.
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
„ East	Silas Farrington.
„ West	D. S. C. M. Potter.
Brighton	Charles Noyes.
Brookfield	
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	
Brooklyn, N.Y.	Frederic A. Farley, D.D.
„ „	Nahor A. Staples.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	Henry C. Badger.
„ Lee Street	Henry F. Harrington.
„ Allen Street	Frederic W. Holland.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
Charlestown, Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Chelmsford	
Chelsea	William T. Clarke.
„ North	Henry F. Edes.

Chicago, Ill., First Society	Charles B. Thomas.
„ „ Second Society	Robert Collyer.
Chicopee	Samuel C. Beane.
Cincinnati, O.	
„ „ Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	
Dedham	Benjamin H. Bailey.
„ West	Calvin S. Locke.
Deerfield	James K. Hosmer.
Detroit, Mich.	Sylvan S. Hunting.
Dighton	Francis Le Baron.
Dixon, Ill.	
Dorchester, First Parish	Nathaniel Hall.
„ Third „	Richard Pike.
„ Harrison Square	Stephen G. Bulfinch.
„ Neponset	
Dover	
Dover, N.H.	
Dublin, N.H.	Levi W. Leonard, D.D. Wm. F. Bridge.
Duxbury	Joshua Moore.
Easton	George G. Withington.
„ North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	
Fairhaven	Courtland Y. De Normandie.
Fall River	William B. Smith.
Farmington, Me.	Thomas Weston.
Feltville, N.J.	
Fitchburg	
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	Henry H. Barber.
Haverhill	
Hillsborough, Ill.	
Hingham	Joseph Richardson. Calvin Lincoln.
„	Daniel Bowen.

Hingham, South	J. L. Hatch.
Hubbardston	E. C. L. Brown.
Jersey City, N. J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Moore.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	James Thurston.
Leominster	Eli Fay.
Lexington	Leonard J. Livermore.
„ East	
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
„	
Lunenburg	
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	
Manchester, N.H.	A. W. Stevens.
Mansfield	
Marblehead	S. R. Calthrop.
Marietta, O.	
Marlborough	William C. Tenney.
Marshfield	
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.
Medford	Edward C. Town.
Mendon	
Milton	John H. Morison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	James Henry Wiggin.
Montreal, Can.	John Cordner.
Nantucket	
Nashua, N.H.	
Natick, South	Horatio Alger.
New Bedford	W. J. Potter.
Newburyport	Artemas B. Muzzey.
New Orleans, La.	
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	William H. Savary.
Corner	Edward J. Young.
Newtonville	

New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
" " All Souls	Henry W. Bellows, D.D.
" " Third Society	Octavius B. Frothingham.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
Northfield	John Murray.
Northumberland, Pa.	
Norton	
Pembroke	Theophilus P. Doggett.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
" " Second Society	William L. Chaffin.
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
" "	Joseph F. Lovering.
Portsmouth, N.H.	James De Normandie.
Providence, R.I.	Edward B. Hall, D.D.
" "	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Martin W. Willis.
Randolph	
Raynham	
Rochester, N.Y.	
Rockford, Ill.	
Rowe	
Roxbury	George Putnam, D.D.
" Mount Pleasant	Alfred P. Putnam.
" Jamaica Plain	James W. Thompson.
" West	
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
" East Church	Dexter Clapp.
" North	Edmund B. Willson.
" Barton Square	Augustus M. Haskell.
Sandwich	
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
" South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	
Staten Island, N.Y.	
Sterling	E. B. Fairchild.
Stoneham	

Stow	George F. Clarke.
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Joseph B. Marvin.
Toronto, Can.	
Townsend	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	William H. Fish.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	James C. Parsons.
Ware	
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	Edmund H. Sears.
Westborough	Gilbert Cummings, jun.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Williamsburg, N.Y.	
Wilton, N.H.	Stilman Clarke.
Winchendon	
Windsor, Vt.	
Woburn	Rufus P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
"	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, W. Roxbury	
†Allen, T. Prentiss	New Bedford	

Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1838.
Babcock, William G.	Scituate	1860.
Badger, Henry C.	East Cambridge	1862.
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
Barrett, Fiske	South Braintree	1862.
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Betch, Peter	Richmond, O.	
†Bicknell, W. M.	Roxbury	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Billings, Liberty	Port Royal, S.C.	
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	Roxbury	
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, H. W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Brewster	1856.
†Browne, E. C. L.	Hubbardston	
†Buck, Charles W.	Boston	
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Pepperell	
Bugbee, Charles	Ashby	1861.
Bulfinch, Stephen G.	Dorchester, Harrison Square	1852.
Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1858.
Caldwell, Jacob	Calais, Me.	1862.
Calthrop, S. R.	Marblehead	1860.
†Canfield, Charles T.	Chaplain 36th Mass. Regt.	
†Capen, F. L.	Boston	
†Chaffee, Nathaniel O.	Bolton	

Chaffin, William L.	Philadelphia, Penn., Second Society	1862.
Chamberlain, N.H.	Baltimore, Md.	1860.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis Street	1862.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville, Ky.	
Clarke, George F.	Stow	1862.
Clarke, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples	1841.
†Clarke, William T.	Chelsea	
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
†Conant, Augustus H.	Rockford, Ill.	
†Conway, Moncure D.	Concord, Mass.	
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D.	Charlestown, N.H.	1810.
Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Westborough	1861.
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Walpole, N.H.	
De Normandie, Courtland Y.	Fairhaven	1856.
De Normandie, Eugene	Littleton	1857.
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Doggett, Theophilus P.	Pembroke	1861.
Dorr, Theodore H.	Sherborn	1855.
Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
Fairchild, E. B.	Sterling	1859.
†Fanton, B. A.	Trenton, N.Y.	
†Farley, Charles A.	Boston	
Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
Farrington, Silas	East Bridgewater	1861.

Fay, Eli	**Leominster**	**1860.**
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
Fish, William H.	Vernon, N.Y.	1862.
†Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	Northborough	1857.
†Forman, J. G.	Alton, Ill.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
Francis, Convers, D.D.	Prof. Har. Col., Cambridge	1842.
†Frothingham, Frederic	Portland, Me.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Bernardston	1862.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Square	1862.
†Hassall, Robert	Haverhill	
Hatch, J. L.	South Hingham	1862.
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	South Boston, Hawes Place	1862.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Har. Col., Cambridge	1862.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	North Cambridge	1862.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.
†Hudson, Henry J.	Chelsea	
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Detroit, Mich.	1861.
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Clinton	1858.
Hussey, C. C.	North Easton	1860.
†Hyer, G. W.		
†Ingersoll, George G., D.D.	Keene, N.H.	

†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
†Josselyn, Caleb B.	Malden	
†Karcher, John K.		
†Kendall, James A.	Framingham	
Kelsey, L. C.	Dixon, Ill.	1854.
Kimball, John C.	Beverly	1859.
†Kimball, Marshall G.	Boston	
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Cambridge	
†Lamson, Alvan, D.D.	Dedham	
Le Baron, Francis	Dighton	1860.
†Lednum, John W.	Denton, Carolina Co., Md.	
†Leonard, George	East Marshfield	
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Cambridge	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
Lovering, Joseph F.	Portland	1862.
Lowe, Charles	Somerville	1859.
†Marsters, John M.	North Cambridge	
Marvin, Joseph B.	Toledo, O.	1862.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†M'Intire, Farrington	Lancaster	
M'Daniel, Samuel W.	Feltonville	1862.
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Moore, Josiah	Duxbury	1834.
Moore, Robert	Keokuk, Io.	1861.
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
†Morse, Sidney H.	Cambridge	
†Morse, William	Franklin, N.H.	
†Mosely, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
†Mumford, Thomas J.	Groton	
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
†Nickerson, Alpheus S.	Chelsea	

Nightingale, Crawford	Groton	1853.
†Norton, Hiram	Rowe	
Noyes, Charles	Brighton	1860.
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Lawrence, Kan.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Kensington	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, James C.	Waltham	1860.
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
†Phelan, W. T.	Sterling	
Phipps, Joseph H.	Kingston	1861.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Medford	
†Pierpont, John, jun.	New York	
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	West Bridgewater	1861.
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1830.
Putnam, John J.	Bridgewater	1856.
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Boston	
Richardson, Joseph	Hingham	1806.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P.	Gloucester	1854.
†Russell, D. A.	Walpole, N.H.	
†Russell, John L.	Salem	
Ryder, A. S.	Washington Village, Boston	1861.
†Sallaway, James	Cambridge	
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
Savary, William H.	West Newton	1861.
Scandlin, William G.	Grafton	1858.
Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, George A., Chaplain State Penitentiary	Jefferson City, Mo.	1862.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.

Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
Smith, William B.	Fall River	1859.
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	
Staples, Nahor A.	Brooklyn, N.Y.	1861.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, A. W.	Manchester, N.H.	1862.
†Stevens, Daniel W.	Mansfield	
†Stetson, Caleb	East Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Bolton	
†Stone, Livingston	Cambridgeport	
†Stone, Thomas T.	Bolton	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tenney, William C.	Marlborough	1861.
†Thayer, Christopher T.	Boston	
†Thayer, Wales B.	Marshfield	
Thomas, Charles B.	Chicago, Ill.	1861.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
Thurston, James	Leicester	1862.
Town, Edward C.	Medford	1861.
†Very, Jones	Salem	
†Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Malden	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
Westcott, Henry	Barre	1860.
Weston, Thomas	Farmington, Me.	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
†Wheeler, Charles H.	Cambridge	
†Wheelock, Edwin M.	Dover, N.H.	
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
†Whitney, Leonard	Keokuk, Io.	
Whitwell, William A.	Brookline	1862.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	

†Wiggin, James H.	Montague	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, J. B.	Still River	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Quincy, Ill.	1862.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1857.
Young, Joshua	Burlington, Vt.	1852.
†Zachos, John C.	Cincinnati, O.	

CHAPLAINS IN THE ARMY.

The following is a list of the Unitarian clergymen who are now acting as chaplains, with the regiments or hospitals to which they are attached: —

Name.	Regiment.
Charles Babbidge	Twenty-sixth Massachusetts.
George S. Ball	Twenty-first Massachusetts.
Stephen Barker	Fourteenth Massachusetts.
George W. Bartlett	Thirteenth Maine.
Charles J. Bowen	National Hospital, Baltimore, Md.
Charles T. Canfield	Thirty-sixth Massachusetts.
William Henry Channing	Stanton Hospital, Washington, D.C.
Augustus H. Conant	Nineteenth Illinois.
Warren H. Cudworth	First Massachusetts.
Gilbert Cummings, jun.	Fifty-first Massachusetts.
E. B. Fairchild	Thirty-fourth Massachusetts.
J. G. Forman	Lyon Regiment, Missouri.
Daniel Foster	Thirty-third Massachusetts.
Edward H. Hall	Forty-fourth Massachusetts.
Robert Hassall	Fiftieth Massachusetts.
George H. Hepworth	Forty-seventh Massachusetts.
John C. Kimball	Eighth Massachusetts.
John F. Moors	Fifty-second Massachusetts.
Ephraim Nute, jun.	First Kansas.
Edwin M. Wheelock	Fifteenth New Hampshire.
Leonard Whitney	Eleventh Illinois Cavalry.
Francis C. Williams	Eighth Vermont.
George W. Woodward	Forty-fifth Illinois.

THEOLOGICAL SCHOOLS.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

This institution was systematically established in 1816; though instruction had previously been given, to some extent, by the Hollis Professor of Divinity in the college. The whole number of graduates is 456.

The Theological Library numbers about 18,000 volumes; the whole number in Harvard University, to which theological students have access, is about 99,000 volumes.

Students are required to reside in or near Divinity Hall. They give bonds in the sum of $200 to the steward, signed by two bondsmen (one of whom must be a citizen of Massachusetts), for the payment of term-bills; which, including charges for instruction, rent and care of room and furniture, and use of class-books, amount to $75 annually. Board may be had in the city at various prices, from $2.75 to $4 a week.

FACULTY.

Rev. Thomas Hill, D.D., *President.*

Rev. Convers Francis, D.D., *Parkman Professor of Pulpit Eloquence and the Pastoral Care.*

Rev. George R. Noyes, D.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

Rev. Frederic H. Hedge, D.D., *Professor of Ecclesiastical History.*

Rev. George E. Ellis, D.D., *Professor of Systematic Theology.*

SOCIETY OF ALUMNI.

Rev. Rufus P. Stebbins, D.D. . . .	*President.*
„ Nathaniel Hall	*Vice-President.*
„ John F. W. Ware	*Secretary.*

Rev. Samuel Osgood, D.D.	*First Preacher for* 1863.
„ Octavius B. Frothingham . . .	*Second Preacher for* 1863.

NUMBER OF STUDENTS.

Senior class	7
Middle „	3
Junior „	7
	17

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PENN.

This institution was opened Oct. 1, 1844; and was incorporated April 7, 1846.

The full course of theology lasts three years, and there is a year devoted to the preparatory instruction of those who need it. Those who cannot pursue a full course, are permitted, at the discretion of the Faculty, to take a partial course; but it is not thought advisable, in any case, to make the residence less than two years.

The necessary expenses of a student for the academic year, of forty weeks, amount to about $75, exclusive of clothing. Assistance to the amount of $50 is afforded to students who need it; and this amount is sometimes increased from the liberality of friends of the institution.

FACULTY.

Rev. Oliver Stearns, D.D., *President, Professor of Theology and Ethics, and Lecturer on Biblical Literature.*

George L. Cary, A.M., *Assistant Professor of New-Testament Interpretation, and Instructor in Natural Theology and Mental Philosophy.*

Rev. George W. Hosmer, D.D., *Professor of Pastoral Care.*

Elder David Millard, *Professor of Biblical Antiquities and Sacred Geography.*

Rev. A. A. Livermore.

Rev. Frederic Huidekoper (voluntary), *Instructor in Ecclesiastical History.*

Mr. Lewis Piper, *Tutor in Latin and Greek.*

NUMBER OF STUDENTS.

Senior class	5
Middle „	5
Junior „	5
Preparatory class	6
	21

MISSIONARY AND CHARITABLE SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1825; INCORPORATED IN 1847.

An annual subscription of one dollar constitutes a person a member of the Association, so long as such subscription be paid; and a subscription of thirty dollars constitutes a person a member for life. All members receive a copy of the "Monthly Journal" free of cost.

The Annual Meeting is held on the Thursday before the last Wednesday in May. The Executive Committee meet at least once in each month.

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Mr. George W. Fox . . . . . *Secretary.*
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Rev. Samuel Barrett, D.D.	George H. Nichols, M.D.

Rev. William G. Eliot, D.D. . . . . St. Louis, Mo.
Rev. William O. White . . . . . Keene, N.H.
Rev. Samuel Osgood, D.D. . . . . New York.
Rev. George W. Hosmer, D.D. . . . . Buffalo, N.Y.

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Joseph L. Lord, Esq. | A. C. Richards, Esq.
William C. Russel, Esq.

ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES.

This body is composed of the churches in the Western States, and has held ten annual sessions. The meetings are designed for conference on subjects of a common interest, reports from churches, discourses, and devotional exercises.

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Rev. Richard Metcalf, Meadville, Penn.	*Corresponding* ,,
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THE SUNDAY-SCHOOL SOCIETY.

INSTITUTED IN 1827; RE-ORGANIZED IN 1854.

The object of this society, as expressed in their constitution, is "to promote the cause of Sunday schools, wherever the providence of God may open a way, in whatever manner he may direct, and by whatever means he may put into their hands."

The payment of fifty cents annually constitutes a person a member of the society, so long as it is paid; and a subscription of ten dollars at any one time, a member for life. The annual meeting is held some time during the month of October; at which, members, delegates from Sunday-school associations (in number not exceeding the number of schools belonging to the association), and delegates from schools (not exceeding one from each school), are entitled to vote.

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SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

INCORPORATED Nov. 16, 1787.

"This is believed to be the oldest missionary society in the country; purely American alike in its origin and its funds." The object of the society is the propagation of the gospel among the Indians; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instruction. Nineteen individuals or institutions are now employed as instrumentalities for the advancement of this object. Persons become members of the society by election, and the number is limited by the charter to fifty.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.

INCORPORATED May 29, 1805.

This society, from its beginning, secured the sympathies and services of the leading ministers and laymen of our denomination. Its anniversary was for many years celebrated by public religious services in the First Church, on the day before the annual election

in May; when a contribution was taken to enlarge its funds. Considerable sums were in this way obtained, as also by private donations and annual assessments. Under its auspices, the "Christian Monitor," a quarterly publication, was issued in 1806, furnished to subscribers, and also, in part, distributed gratuitously. Ten volumes of this having been issued, a new series of the publication was commenced, under the title of "Religious Tracts," — a duodecimo volume of some two hundred pages. The society, by its discussions and by its publications, did no inconsiderable service in the period of theological controversy between 1812 and 1816. Their publications may be found in the libraries of Harvard University and of the Massachusetts Historical Society.

Of late years, the income of its invested funds has been devoted to the libraries of the Cambridge and Meadville Theological Schools, and the gratuitous distribution of able theological works to clergymen.

OFFICERS FOR 1862–3.

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MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

INSTITUTED 1807.

This was originally formed as a Worcester-County society; but it was afterwards re-organized, and its sphere of action enlarged. Its object is to aid feeble parishes in supporting preaching.

TRUSTEES.

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SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

ORGANIZED 1816; INCORPORATED 1831.

This society was originally formed in Boston, July 17, 1816, under the name of "The Society for the Promotion of Theological Education in Harvard University." It has aimed to accomplish the twofold object of enlarging the apparatus of theological instruction, and of affording assistance to meritorious theological students. In 1858, the condition of membership was changed, by a vote of the society, from an annual payment to election.

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Rev. Ezra S. Gannett, D.D.	Hon. Henry B. Rogers.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

FORMED IN 1848; INCORPORATED 1850.

This society was organized to afford pecuniary relief to aged and destitute Unitarian clergymen. The interest of the invested fund is distributed semi-annually, by the Executive Committee, to such persons as are qualified, according to the requirements of the constitution, to receive aid. The claims of each applicant must be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances.

Any individual, male or female, can become a member of the society by the annual payment of one dollar. A payment of ten dollars at one time constitutes any one a member for life, and the payment of one hundred dollars constitutes any one a life-director.

OFFICERS FOR 1862–3.

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„ Ezra S. Gannett, D.D. } . . . . . *Vice-Presidents.*
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Edward Wigglesworth, Esq.	

Auditor.

Edward Wigglesworth, Esq.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

This society was incorporated March 24, 1786, "for the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." The annual meeting is on the Monday preceding the last Wednesday in May.

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MINISTERIAL CONFERENCE.

The annual meeting for address and discussion occurs on the last Wednesday in May, at nine o'clock, A.M.

OFFICERS FOR 1862-3.

Rev. Edward J. Young	*Scribe.*
„ James W. Thompson, D.D.	
„ Stephen G. Bulfinch	*Standing Committee.*
„ William Newell, D.D.	

THE ASSOCIATION OF MINISTERS AT LARGE IN NEW ENGLAND.

FORMED IN 1850.

The object of this society is fellowship, information, consultation, and discussion of plans of usefulness. The annual meeting is on the first Tuesday in February. Meetings are held quarterly at the houses of the members.

Members.

Rev. Charles F. Barnard, *Secretary*	Boston.
„ Horatio Wood	Lowell.
„ Andrew Bigelow, D.D.	Boston.
„ Samuel H. Winkley	„
„ Edwin M. Stone	Providence, R.I.
„ W. H. Hadley	Portland, Me.
„ Oliver C. Everett	Charlestown.
„ Moses G. Thomas	New Bedford.
„ Edwin J. Gerry	Boston.
„ Joseph E. Barry	„
„ A. S. Ryder	„
„ George P. Wilson	Lawrence.
„ J. B. Torricelli	Boston.
„ A. Uebelacker	„

BENEVOLENT FRATERNITY OF CHURCHES OF BOSTON.

ORGANIZED 1834; INCORPORATED 1839.

This association was organized for the purpose of sustaining the Ministry at Large in the city of Boston, and is composed of delegates from the different Unitarian churches in the city. It has the exclusive control of four chapels for the poor, besides employing several missionaries who are not expected to conduct regular church services. Its funds are derived in part from annual contributions, and in part from permanent investments.

The annual meeting of the Fraternity is on the first Sunday of March.

The meeting for organization is on the fourth Sunday of March.

The other regular meetings are on the first Sunday of June, the second Sunday of October, and the second Sunday of December.

The delegates are divided into monthly committees. Each committee, during its month, visits the chapels and Sunday schools in Pitts, Canton, South Williams, and Hanover streets, and at Washington Village.

EXECUTIVE COMMITTEE.

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Charles D. Homans, M.D.	*Secretary.*
Charles H. Burrage, Esq.	*Treasurer.*

George Merrill, Esq. | George O. Shattuck, Esq.

CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE, BOSTON.

INSTITUTED 1849.

The object of this society is to foster in the minds of the young a spirit of Christian sympathy and active benevolence, and to adopt such measures as shall rescue from vice and degradation the morally *exposed children of* the city.

The superintendents of the various schools united in this cause form a Central Board, who annually elect from their number a President, Secretary, and Treasurer, and two others not of their body, who together constitute an Executive Committee.

The annual meeting for the choice of officers takes places on the first Wednesday in May.

EXECUTIVE COMMITTEE.

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George Merrill, Esq. . . . . *Secretary.*
William Crosby, Esq. . . . . *Treasurer.*

Henry P. Kidder, Esq. | Thomas Gaffield, Esq.

Missionaries.

Rev. Joseph E. Barry. | Miss Frances A. Ewer.

YOUNG MEN'S CHRISTIAN UNION, BOSTON.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The object of this institution is to induce the young men of the city to connect themselves with some religious society, always having regard to the denominational preferences of the person so applied to; and especially to seek out and impart information, and render aid, assistance, and encouragement, to those who come to the city as strangers; striving to guard them against temptation, to surround them with Christian influences, and to interest them in the cultivation of a religious life.

OFFICERS FOR 1862–3.

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Leonard A. Jones. | Hamilton A. Hill.
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BOSTON PORT SOCIETY.

INCORPORATED 1829.

This society has for its object the improvement of the moral and religious condition of seamen in Boston and its vicinity. The funds of the society amount to about $70,000, invested in the Seamen's Bethel and Mariner's House, both situated in North Square. The annual expenditure is about $3,000. The ministers employed are Rev. Edward T. Taylor and Rev. J. W. F. Barnes.

OFFICERS FOR 1862–3.

Hon. Albert Fearing . . . . . *President.*
His Excellency, John A. Andrew . . . . . *Secretary.*
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SEAMEN'S AID SOCIETY, OF BOSTON.

FORMED IN 1832.

This society was organized, by ladies of Boston, for the following objects: —

1. To assist in relieving sick and disabled seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen. 3. To promote the education of seamen's children, and improve the character and condition of the seamen and their families.

OFFICERS.

Mrs. Albert Fearing . . . . . *President.*
Miss Harriet W. Taber . . . . . *Secretary.*

Managers.

Mrs. Edward T. Taylor.
Mrs. Charles Arnold.
Mrs. Stephen Rhoades.
Mrs. Nancy Fairbanks.
Miss Ann R. Coffin.
Mrs. Nicholas Baylies.

AUTUMNAL CONVENTIONS.

These are meetings of the Unitarian body, held in different parts of the country, at the invitation of friends, for the purpose of conference, discussion, public religious services, and the promotion of fraternal feelings. They have been held in the following places; viz.: —

		Preachers.
1842, Oct. 19,	Worcester.	Rev. Ezra S. Gannett, D.D. „ Andrew P. Peabody, D.D.
1843, „ 2,	Providence, R.I.	„ Orville Dewey, D.D. „ George Putnam, D.D.
1844, „ 15,	Albany, N.Y.	„ Henry W. Bellows, D.D. „ Orville Dewey, D.D.
1845, „ 22,	New York, N.Y.	„ Ezra S. Gannett, D.D. „ George Putnam, D.D. „ Ephraim Peabody, D.D.
1846, „ 20,	Philadelphia, Pa.	„ Edward B. Hall, D.D. „ Frederic H. Hedge, D.D.
1847, „ 19,	Salem.	„ Frederic A. Farley, D.D. „ George W. Briggs, D.D.
1848, „ 17,	New Bedford.	„ Wm. H. Furness, D.D. „ Chandler Robbins, D.D.
1849, „ 19,	Portland, Me.	„ Alonzo Hill, D.D. „ John Weiss. „ Geo. W. Hosmer, D.D.
1850, „ 15,	Springfield.	„ Ephraim Peabody, D.D. „ Charles T. Brooks. „ George W. Briggs, D.D.

1851, Oct.	14,	Portsmouth, N.H.	Rev. Thomas T. Stone, „ F. D. Huntington, D.D.
1852,	„ 26,	Baltimore, Md.	„ Orville Dewey, D.D. „ George E. Ellis, D.D. „ Alexander Young, D.D.
1853,	„ 18,	Worcester.	„ Samuel Osgood, D.D. „ F. D. Huntington, D.D.
1854,	„ 10,	Montreal.	„ Sam. K. Lothrop, D.D. „ James Freeman Clarke.
1855,	„ 23,	Providence, R.I.	„ Oliver Stearns, D.D. „ Horatio Stebbins.
1856,	„ 14,	Bangor, Me.	„ Thomas Hill, D.D. „ Henry W. Bellows, D.D.
1857,	„ 13,	Syracuse, N.Y.	„ Charles H. Brigham. „ John Cordner.
1858,	„ 12,	Salem.	„ Wm. Henry Channing. „ Edmund H. Sears.
1859,	„ 18,	Lowell.	„ Thomas Starr King. „ D. N. Sheldon, D.D.
1860,	„ 9,	New Bedford.	„ Frederic H. Hedge, D.D. „ William G. Eliot, D.D.
1861,	„ 15,	Boston.	„ Horatio Stebbins. „ Augustus Woodbury.
1862,	„ 14,	Brooklyn, N.Y.	„ C. C. Everett. „ Robert Collyer.

PERIODICALS PUBLISHED IN THE DENOMINATION.

1. The Christian Examiner, bi-monthly, Boston. Published by the Proprietor, at Walker, Wise, & Co.'s, 245, Washington Street. Price, four dollars a year.

2. The Monthly Religious Magazine and Independent Journal, Boston. Rev. Rufus Ellis and Rev. Edmund H. Sears, Editors. Published by Leonard C. Bowles, at 119, Washington Street. Price, three dollars a year.

3. The Monthly Journal of the American Unitarian Association, Boston. Rev. James Freeman Clarke, Editor. Published by the Association, at 245, Washington Street. Price, one dollar a year.

4. The Sunday-School Gazette, semi-monthly, Boston. Joseph H. Allen, Esq., Editor. Published by the Sunday-school Society, at 119, Washington Street. Price, twenty-five cents a year.

5. The Christian Register, weekly, Boston. Published by David Reed, at 22, School Street. Price, two dollars and fifty cents a year.

6. The Christian Inquirer, weekly, New York. Published by the Unitarian Association of the State of New York, at 111, Broadway. Price, two dollars a year.

CANDIDATES FOR SETTLEMENT.

This list will be published hereafter only four times a year, in the January, April, July, and October numbers of the "Journal." Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
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La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Ed. I. Galvin	Cambridge.
Fred. May Holland	Cambridge.
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George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel A. Whitney	Southborough.
George S. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.

Notice. — The extracts from the journal of Frank E. Barnard, which were to have been inserted this month, are omitted for want of space. They will appear in the February number.

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Rev. JAMES FREEMAN CLARKE, Editor.

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AT WALKER, WISE, & CO.'S,

245, Washington Street.

1863.

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OF THE

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*** The Office of the Association is at 245, Washington Street, Boston. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also at that *place; and all letters* for him, on business connected with the Association, *should be addressed* to him as "Treasurer of the American Unitarian *Association*, 245, Washington Street, Boston."

THE

MONTHLY JOURNAL.

Vol. IV.] BOSTON, FEBRUARY, 1838. [No. 2.

ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY IV.

The Orthodox Doctrine of Conversion and Regeneration.

ORTHODOXY knows only two states in which man can be found. Man is either in the natural state, and then he is totally depraved; or he is in the supernatural state, in which the chain of sin has been broken. He is either impenitent or penitent, either unregenerated or regenerate, unconverted or converted, a saint or a sinner.

There is no gradation, no shading-off, no twilight, between this midnight gloom and mid-day splendor. To the common eye, and in the judgment of their friends and neighbors, the people who enter a church seem of all degrees of goodness; and every one has good and bad qualities mixed up together in his character. But, as the Orthodox minister looks at them from the pulpit, they instantly fall into two classes, and become "my impenitent hearers," and "my penitent hearers."

Moreover, it is assumed that the distinction between these two classes is so marked and plain, that it can be

recognized by any one who will. Orthodox people inquire, "*Is he pious?*" just as they would ask, "*Is he married?*"

Moreover, the change from one state to the other is assumed to be so distinct and marked, that he who runs can read. One may say to another, "*Where were you converted?*" just as they may say, "*Where did you go to college?*" "WHERE WERE YOU BORN?" said an English bishop to Somerville, the Methodist preacher. "In Dublin and Liverpool," he answered. "Were you born in *two* places?" said the bishop. "'Art thou a master in Israel, and knowest not these things?'" replied Somerville.

On the other hand, it is quite common among Liberal Christians to doubt the reality or deny the importance of such changes altogether. With them, the Christian life consists, not in change, but in progress. In the Christian course, Orthodoxy lays the main stress on the commencement; Liberal Christianity, on the progress. The one wishes you to begin the journey, without seeming to care whether you go forward: the other urges you to go forward, without inquiring whether you have begun to go. According to one, Christianity is nothing but a CRISIS; according to the other, nothing but a DEVELOPMENT.

Now, is there any truth in this Orthodox view of man? any thing essential, substantial, vital? And is there any formal error? If there is, what is it? Is Christianity crisis or development, or both?

Common sense and the analogies of common life must answer, "Both." If Christianity is a life, it must begin with a birth; if a journey, it cannot be taken except we set out; if an education, we must determine to commence the education; if labor in God's vineyard, we must go into the vineyard, and begin. There are only two classes, — those who are alive, and those who are not alive; those who are

taking the journey, and those who have not yet set out; those who are studying, and those who have not yet begun to study; those who are at work for God, and those who are standing idle. The distinction into two classes seems, therefore, substantial and real. It does not follow, to be sure, that these two classes can be distinguished so easily by the eye of man; but they certainly can by the eye of God. Nor does this primary distinction interfere with other distinctions and many degrees of difference, — greater or less differences and degrees of progress, usefulness, goodness. Nor does it follow that those who are now on the right side may not change again to the wrong, and again to the right. There may be conversion, and *re*-conversion; but that, at any moment, every person must be either endeavoring to do right, or not so endeavoring, is evident. This view is confirmed by the New Testament: "No man can serve two masters."

That, in the religious life, there should be both crisis and development, accords with the analogies of nature. The seed lies in the ground in a dormant state, perhaps for a long period. After a time comes a crisis; thrills of life vibrate through it; the germ is stirred; it sends its roots downward; its stalk pierces the mould, moving upward into light and air. After this great change, there comes a period of progress and development. The plant grows; its roots multiply; its stalk ascends, and divides into leaves. Then there comes a second crisis. The plant blossoms. In the course of a few hours, after weeks of growth, the bud bursts into beautiful petals, surrounding the delicate stamens and precious pistil. Then there comes a second long period of slow development. The petals fall, and the fruit slowly swells through many weeks of growth. At last, there comes a day when the fruit is ripe. Yesterday it was not ripe; to-day it is. This is the third crisis.

And so, in human life, long periods of development terminate in critical hours, — the seeds of another long growth. So it is in other things; so also in religion.

The next position of Orthodoxy is, that man, in the second or regenerate state, is a new creature. It asserts the change to be entire and radical, and the difference immense. Not only the whole direction of the life is changed, but the motive power is different, and the spirit different. Instead of ambition, there is content; in the place of sensitive vanity, there comes humility; instead of anxiety, trust in God. The burden of sin is taken away; the sense of our unworthiness no longer torments us: for God has forgiven our sins. Duty no longer seems arduous and difficult; for there is joy in doing any thing for the sake of God. The law is written in the heart. We are born into a new life, the principle of which is faith. "The life I now live in the flesh, I live by faith in the Son of God." This faith enables us to see God as he is, not as a stern King, or a distant Power, or an abstract Law, but as a Friend, Father, watchful Providence, surrounding Love, inflowing Life; Source from which we are always coming, and toward which we are always tending. This life of faith makes all things new. Old things have passed away, and the outward world is fresh as on the first morning of creation. Our inward and outward life are both new. We have new convictions, new affections, new aims, new hopes, new joys. Nature is new, life new, the Bible is new, the future world is new. Such and so great is the change which Orthodoxy assumes as the result of conversion.

And the experience of the whole Church, the biographies of the saints in every denomination, assure us of the substantial truth of this description. Even in churches which are not Orthodox, — churches like our own, which insist

more upon development than upon crisis, — observation verifies this description. Even those who do not expect such a change, nor believe in it, often come to it unexpectedly. In the course of each one's experience as a Christian minister, though he may never have insisted on the importance of sudden changes, and though he may be no revival preacher, he must have known numerous instances of those who seem to have passed from death to life in the course of a day or an hour. And is not this change, either sudden or gradual, that which makes Christianity a gospel? It is the good news, not of a future and distant heaven, but of a present heaven, — a heaven not outward, but inward; a present salvation from the power of sin; a present relief from the sense of guilt; a present joy and peace in believing; happiness in serving God; sympathy and good-will to man, instead of envy and uncharitableness; peace with God, with man, with ourselves, with our condition and circumstances.

That such a state is possible for every human being who desires it, is the good news which Christ brings; and the experience of ten thousand times ten thousand grateful hearts declares that it is a reality.

But now comes a difficulty in the Orthodox statement. Orthodoxy declares that this regenerate state is the result of faith, not of works; and that faith is the gift of God: and herein Orthodoxy follows the Scripture. Yet Orthodoxy calls upon us to repent and be converted, that our sins may be blotted out; and herein likewise Orthodoxy follows the Scripture. Is, then, conversion an experience, or is it an action? Is it something God gives, or something which he commands? Is it a duty to be done, or a gift to be received? Is it submission to his will, or joy in his love? a new life of obedience, or a new heart of faith? If it is submission, then we can all change our hearts at

once, and make ourselves love God and love man; but who can love by an effort of the will? Yet, if the new life is a gift, then we have no power to procure it, and can only wait till God sees fit to send it; and how, then, can we be called upon to be converted?

Here is a difficulty which it seems to me Orthodoxy does not solve; and yet I think that a solution is to be found in a very simple distinction, which, like all other true and real distinctions, throws light on many other difficulties.

The distinction of which I speak is between repentance or conversion on the one side, and regeneration or a new life on the other side. Repentance or conversion consists in renouncing all sin, and resolving to forsake it; in turning to God, with the purpose of submitting to his will and obeying his law. This conversion or repentance is an act proceeding from the will, and in obedience to the conscience. This is what God commands, and what we can and ought to do. Every conscientious person, every person who is endeavoring to do right and is ready to act up to his light, is a converted person. Every one who hates his sins, resists temptation, watches and prays against it, is a penitent person. This is the great, broad distinction between man and man. This divides all men into two classes, — those who, in their will and purpose, are for God, truth, and right; and those who, because they are not *for* God, are really *against* him.

But, beside this broad distinction, there is another secondary distinction, — a distinction among those who are conscientiously endeavoring to do God's will. Among the *converted*, there are two classes, — the regenerate and the unregenerate. A man may be converted, and not be regenerate; for a man may repent of his sin and turn toward God, and yet not have the life of love and joy which we have described.

He is under law, not under grace. He is struggling to do right, but is not borne forward on a joyful tide-wave of love.

If this be so, we may divide men into three classes, and not into two. The first class is of those who are neither converted nor regenerate; the second, who are converted, but not regenerate; the third, who are converted, and also regenerate. The first are like the prodigal in the parable, — living without God; the second, like the hired servants in the same story, — serving God for wages; the third are sons, serving from love, ever with their Father, and all that he has, theirs. The motive of the first class is selfish will, selfish pleasure; the motive of the second is duty; that of the third, love. The first are without law, the second under law, the third under grace. And so we might multiply distinctions. But is it not clear to common observation, that this threefold classification meets the facts of life better than the other? There are three degrees of character. There is the worldly man, who is just as good or bad as society around him leads him to be; whose virtues result merely from a happy organization or fortunate influences, but who has no principle of goodness, no purpose of righteousness, no serious aim in life. Then there is the conscientious man, who means to live, and does live, by a standard of morality; who has a serious aim, but who is not yet deeply and joyfully religious; whose religion, at any rate, is hard work, not confiding, childlike faith. And then there is the Christian believer, who has begun to live from faith; who begins to feel a higher life pouring into his heart from on high; who has help and strength from above. From his heart the burden has been lifted, and he has become again as a little child. He knows how to pray the prayer of faith. He may not be so very much better than the other in outward character; but he has the

principle within him which will make all things new, sooner or later.

The New Testament confirms this view of a threefold division. The Apostle Paul, who considers human nature to consist of three elements, — spirit, soul, and body, — divides mankind into the carnal man, the natural (psychical or soulish) man, and the spiritual man. The carnal man is he in whom the bodily instincts and appetites are supreme. "He is not subject to the law of God, neither indeed can be." The natural man is he in whom the *soul* is supreme: he is neither carnal on one side, nor spiritual on the other. "He cannot receive the things of the Spirit of God;" yet he is not in opposition and hostility to them, like the carnal man, whose mind is enmity against God.

Still more plainly does the apostle indicate the distinction when speaking of those who are without law, those who are under law, and those who are free from law and above it. The first state he describes in such words as these: "I was alive without the law once," — the glad, natural life and freedom before conscience is developed. But conscience does awake in all: "The commandment came, sin revived, and I died." When man sees that he ought to serve God, yet continues to serve the flesh and the world, he is spoken of as dead in sin; for all the principle of progress ceases. But if he does endeavor to do right, then Paul speaks of him as *under law*, and on his way to a higher state. That higher state he speaks of as being "delivered from the law, to serve in newness of spirit, and not in oldness of letter."

Thus we see that all religious experiences coincide. The experience of the Apostle Paul is exactly the same, in its essentials, as that of every soul, however humble, that begins and goes forward in the Christian life.

If this distinction between conversion and regeneration

be correct, it removes the difficulty in the Orthodox statement.

Conversion is an act; regeneration, an experience. "Turn ye, turn ye; for why will ye die?" is the command of the Old Testament. "Repent, and be converted, that your sins may be blotted out;" — "Repent, and be baptized, and ye shall receive the gift of the Holy Ghost," is the command of the New Testament. It is a duty to repent: but to become regenerate is not a duty; *that* is a gift, to be received afterward. God commands conversion: he bestows regeneration. Submission is an act of our own: faith is the gift of God. A change of outward life and conduct we can accomplish ourselves; at least, we can endeavor to accomplish it: but the change of heart, God himself will bestow.

Conversion, a turning-round, is necessarily instantaneous: it is a change. But regeneration, or reception of Divine Love, is a state, not sudden, but passing by gradations into a deeper and deeper life of faith and joy.

So, too, conversion may be repeated: we may often find that we have again turned round, and are going the wrong way. But the inflow of life, when begun, cannot be begun again. When God has touched the heart with his love, it is for ever lifted by that divine experience beyond the region of mere law. We can never forget it. These are the —

> "Truths which wake
> To perish never;
> Which neither listlessness nor mad endeavor,
> Nor man nor boy,
> Nor aught that is at enmity with joy,
> Can utterly abolish or destroy."

And herein lies the basis of the truth in the doctrine of the "Perseverance of Saints."

And, now, as to the evidences of the new life. Too

much stress, I think, has been laid on outward profession, ceremonies, religious language, religious acts. Because a man professes religion, it is no evidence that he is religious. Because he partakes of the Lord's Supper, or prays openly, or speaks in the habitual religious language of his sect, it is no evidence of his religious life. Many persons are quite comforted, if one, who has led an immoral life, says on his death-bed that he "trusts in the atoning blood of Christ." But this may be a mere word.

All ceremonies, prayers, &c., are means, but none of them are evidence, of a state. The only evidences are the fruits of the Spirit. "The tree is known by its fruits." "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

But the more important question always concerns ourselves: What is our own condition? By what signs can we assure ourselves that *we* are in the right way?

I will give one or two suggestions on this point.

Remember, that though a man may be converted, and not as yet be regenerate, he cannot be regenerate unless he is converted; that is, there can be no true piety, no love, no faith, no spiritual religion, except there be a sincere and determined purpose of righteousness beneath it. There may be true morality without piety; but there cannot be a true piety without a true morality. The law must precede the gospel. Conscientiousness must go before love, to prepare its way. "That is not first which is spiritual, but that which is natural; and *afterward* that which is spiritual."

The *first* question, therefore, to ask ourselves, is not, "Do I love God?" but, "Do I obey God?" Every man's own soul, if sincere, can answer that question. "If our heart condemn us, God is greater than our heart." "If our own *heart condemn* us not, then have we confidence toward *God.*"

But if we are obeying God, then let us believe in a higher life which God has to bestow; and, believing, seek for it. It is not earned, it is not a reward, it is not by works: but it is very nigh and close at hand; it is ready to be given to those who believe in it and look for it.

So if the question be asked, "Is man active or passive in this process?" the answer is, that he is active in conversion, receptive in regeneration.

So in regard to faith and works. "We are justified by faith;" but justification is the sense of God's forgiving love which is received into an open heart. Justification is not salvation: it is only a step in that direction, and a preparation for it.

And now we ask, "Why is it, if this new life is a gift, do not all good men receive it?" The answer is, "There are conditions. All good men do not believe in it. Some believe that duty is every thing; that Christianity consists *wholly* in obedience. They know nothing higher, and therefore seek for nothing higher. Regeneration they hear of, but think it something mystical, miraculous, unnatural, and, to say the truth, not very attractive. If they believed in a life of love and trust, a life free from the burden of anxiety, they would surely desire it."

Those also who believe in it do not always believe it is for *them*. They think it not meant for common people, in the midst of common life, but for some special saintship. They do not believe in this divine life flowing into every heart and soul, high and low, wise and ignorant, be it only sincere, honest, and believing.

Yet it is like the life of nature, which, in the abounding spring-time, comes down from the skies, and flows not only into the majestic tree, swelling at once its myriad buds, but also into every seed and root and weed, awakening them all.

This is what we need for peace, for real progress, for present comfort, for future joy.

It is communion with God, it is receiving his love, it is accepting his forgiveness, and living, day by day, as his beloved children.

THE MINISTER WE WANT.

A LETTER.

My dear Sister, — I have just had a long conversation with our old friend E.; who seems, and evidently is, very much interested in the future welfare of the Liberal Church. He is not anxious about particular opinions, but rather for the perfectly free discussion of every theological question; caring only for the highest welfare of our race in America, and the prevalence of those opinions which shall directly lead to charity, love of God, disinterestedness, and the fullest development of all the faculties of the mind, and the formation of the noblest character.

He regards the preaching of the gospel as the highest work that man has to do; but he thinks that it can be perfectly well done only by those who have been called to the work, and who are prepared for it from childhood. He has a very high idea of the importance of this preparation; and yet he holds opinions upon this subject, which, I confess, seem to me to be inconsistent. He thinks, for example, that a noisy, spirited, restless, mischievous boy will be more likely to make an excellent minister than a quiet, well-behaved, faultless child; that a mad-cap, who is always leader on the play-ground and on the river, or in

a tramp through the woods, will be much more likely, when he is on his knees by his mother, with his head in her lap, to form noble resolutions, and to abide by them, than the cold-blooded, good boy, who prefers his books to the foot-ball, the oar, or the nut-basket. He thinks that "Robinson Crusoe," the "Arabian Nights," "Fairy Tales," and Walter Scott, are better reading, for a boy meant for something, than any quantity of history, moral tales, and romances. Yet he professes, at the same time, to think that history is the all-important study; and that, if it had not been for the sermons of Old England and of New, the inhabitants of these countries would have been infinitely worse than they are in all respects.

He is a resolute advocate — I am not sure he is quite sane upon the subject — for the study of Greek; talks about the old heathenism of Homer, Hesiod, and Æschylus, as not only harmless, when the books are read under a Christian teacher, but wholesome; and he would, if he could, have every boy, intended for the Church, as good a Greek scholar as President Felton or President Woolsey or Prof. Crosby or Grote or Dr. Arnold. Indeed, he does not hesitate to attribute much of the eminent practical ability of all these scholars to the thorough discipline of their Greek studies.

Yet he thinks that one other thing is far more important than all these together; that the boy with such a destiny should be brought up under the delicate, patient, prayerful, loving (that is his word) — loving nurture of a devoted, earnest, Christian mother, and of an energetic, manly, Christian father. If possible, he should have both these guides: but the most important, immeasurably, is the mother; for, in most cases, he says, that, by the time a boy comes under the direct influence of his father, his

character has already received its stamp. He is to be what his mother's character and devotion decree.

Much as he values the most thorough intellectual education, — a Greek education, — he holds with Arnold, that, next to a boy's being a Christian, it is most essential that he should be a gentleman. Think of that! He confessed to me, that the coarseness and ill manners of some young men whom he met, who were said to be educating for the ministry, were hardly less shocking to him than some forms of immorality would have been.

Upon this point he insists more than upon any other. The business of a minister, he says, is not merely to teach theological and religious truths and the great principles of morality, but to recommend them, by his influence and his character, to be gracious, gentle, and courteous, and thus to form an atmosphere of refinement which shall be purifying, elevating, and ennobling.

The parish wants some one to look to as a model in good manners as well as in scholarship and character. The very persons who ought to be attracted by the minister would be repelled when they saw him sitting with his hat on, hawking and spitting, talking in the slang of the tavern, with one leg on the arm of a chair or upon the table. Now, true delicacy, and refinement of manners, cannot be assumed at a particular age: they come only from associating, through the forming period of life, with people of cultivation and refinement, with ladies and gentlemen.

I could not help thinking, all the time my old friend was speaking, — and I wish I could remember a fourth part of what he said, — of your dear Arthur. What a glorious minister he would make! He talks, I know, only of being a soldier; and how can a brave fellow like him help it,

when he hears that the Constitution, which he has been taught to regard as the best that was ever made, is in danger? That fiery, martial spirit of his, my old friend would say, is the very spirit with which to contend against the spirits of the powers of darkness. But this terrific war, I trust, will soon be at an end. God cannot look on, and see a dominion established whose corner-stone is perpetual slavery. And, when peace comes back, oh! may it last as long as Arthur lives, though he should surpass the age of his grandfather!

But the war against spiritual enemies, against ignorance and indifference, sin and irreligion, will last till the millennium.

Why should you not prepare him for this service? You will say he is too full of mad pranks; but there is never any thing mean or vicious in his pranks. How proud of him I felt when he knocked down that big boy, Jemmy M'D., for striking poor Kitty C., and overturning her apples, and then that he made him pick up all the apples! And, when you began to give him a lecture for having done it, his defence seemed to me to be perfect: "I could not help it, dear mother! How could I stand still, and see a great coward strike a poor little girl like that?"

And what could be better than his apology for climbing to the topmost branch of the sweet apple-tree in his grandfather's orchard, and gather the uppermost apple? He wanted to find how the sunshine, which had been getting into that apple all summer long, would make it taste!

But I must not go rattling on in this way any longer. Do, though, take what I have said into serious consideration; and believe me always yours, F.

EXTRACTS FROM A JOURNAL KEPT BY A TEACHER OF CONTRABANDS AT PORT ROYAL.

[The following extracts have been made, at my request, from the private journals of Frank E. Barnard of Dorchester, who recently died at Port Royal. The simple, childlike piety and the generous spirit of this young man must commend them to our readers. — ED.]

Jan. 28, 1862. — . . . . Hear about "contrabands," and decide I am ready to go to Port Royal as missionary, if God wills.

Jan. 29. — Immediately after morning duties, and review of the article on contrabands in November "Atlantic," I started for Jamaica Plain, to Rev. J. F. Clarke's, to offer my services as missionary in case any opening offered. . . . .

Feb. 10. — That I may go to Port Royal is still my hope. My prayer, though, is simply, "Thy will be done." I am not anxious either way. Here or there, I will be "glad in the Lord." God has a place for me; and, because this is so, I shall find it.

Feb. 20. — . . . . Suddenly summoned to appear before Mr. George B. Emerson concerning Port-Royal Mission. To-morrow will settle the question; till when, I live in hope. I am determined to rest in God.

Feb. 22. — Busy all the A. M. visiting the different members of the "Educational Commission," and believe I am approved to go next Wednesday from New York. Am exceedingly happy about it. I will go in God's strength alone, even as Jesus did.

Feb. 24. — At a meeting in Boston, we, the different teachers, listened to Mr. Pierce's statement with great earnestness. I have already learned to love one or two of the young men.

May God's blessing rest upon us all! That we are to

be saviors to this people, leaving our homes for their sakes, is glorious, if we do it for God's glory. My Father, may we know nothing else! May we prove it by our lives! . . . .

Feb. 28.—. . . . The Bible already seems to have new life, now I am about to go on this mission. Just now, I was struck with it while reading James. Each chapter seems a power, — seems just what I want. God be praised for this! Yesterday it was Rom. xii. I wanted: to-day it is James i., and so on. . . . . God be praised for this mission, the power of which deepens as I go on thinking of it!

No wonder usual studies are broken in upon. Prayer, however, is not forgotten. I am congratulated on every hand as having found my mission.

This has been an eventful month to me. I can review it only to praise God, and resolve on a more humble trust in Him who always consults our best good.

March 1, A.M. — My God, with help from thee, this month shall be lived more to thy glory than ever before. I will from henceforth know nothing but Jesus, and him crucified, that, like him, I may glorify thee; knowing, if I am crucified with him, I shall be glorified with him. O God! help me. . . . .

All is done but to bid good-by. . . . . I thank Thee for the prayers everywhere arising for us. Oh! hear, Father, and answer; and may thy Holy Book be the Book of Life to us all! May we feel the glad tidings, and be satisfied that we are permitted to bear them to our fellow-men! While we speak to these slaves on liberty, may we more freely offer the liberty of the gospel of Christ to these spirits in heaven!

May thy strength suffice, and thy will be done!

March 1, P.M. — On board "City of New York," with

delightful company. We will have religious meetings on board, I know. . . . .

March 3. — Found myself on board the "Atlantic," at 9.30, A.M., blest with the prayers of the K—— Family; and at 11.15, A.M., we steamed away, conscious that those behind follow us with their prayers, while the poor blacks have been drawing us for years. The party all go in good spirits, and all seem inspired with the same honest purpose.

March 6. — Beautiful day indeed! An impromptu meeting on deck. Soldiers and missionaries, G——, B——, R——, and others, took part in it. The soldiers sang well. That meeting will certainly be a live coal to us who engaged in it. Mr. Pierce then addressed us missionaries in the lower cabin. Other addresses were made, and we closed with prayer. God will bless us. . . . . Played games in the evening.

March 8, eight, A.M. — Mr. Pierce came among us earlier than usual, inquiring for "Barnard." I reported myself in "double quick" to receive my appointment to Edisto Island; and consider myself favored in getting to the island last captured, and the best of the group, I hear. I will be "glad in the Lord." I will walk taking his hand. I will strive to be faithful. I will ask wisdom from above. May God bless H——, who goes with me! We are good companions.

. . . . Later. — At 11.30, A.M., Mr. Pierce returned from shore with orders for us to accompany him to Hilton Head in a boat forthwith. Soon followed "Farewells!" and "God speed you!" from our companions. Four o'clock, P.M., found us ready to leave in the brig "Empire" for Edisto. . . . .

March 10. — At one o'clock, we landed at North Edisto; being carried ashore on a negro's back!

We were warmly welcomed and much encouraged by Col. Moore and the Provost Marshal. We were then carried to Seabrooks, where we found a paradise on earth.

We took up our quarters *pro tem.* at Whally's; over which, a negro, by the name of May, is driver. We almost forgot he was black, in his great intelligence.

Have seen to-day many newly arrived fugitives. Some were shot at in escaping. . . . .

The flowers, the temperature, the scenery, the negroes, all tend to make it pleasant.

March 11. — This A.M., after a breakfast of hominy, coffee, and corn-cake, with no butter, no knife or fork, we called the blacks together, and recorded names, ages, and former masters.

After this we visited various plantations; going into cabins, and talking with drivers and women. 'Twas amusing to see the shyness of the little ones. Their politeness attracts. 'Twas a good answer one gave, when I asked him how he managed to escape. "Dun no, massa: God helped me." Rather wearied to-night.

March 13. — To-day, on our tramp to Edding's plantation, met a man just in from an expedition to capture his wife, twenty miles distant. He escaped with his life, but left her just *half a mile from freedom!* He was fired upon, but not hurt. Had been out four nights, living on marsh-root and raw potato. New arrivals each day from the "Main."

Am pleased with the prospect of settling soon in a good field. Happy withal in the Lord.

Father, may these people know the blessed liberty of the gospel of Christ! May I lead them to heaven, and, while I care for their mortal lives, break to them the bread of life!

March 14. — My furniture has come, and I am well-

nigh settled on Madam Edding's plantation. Truly my work has begun well. Truly it will not be in vain should I continue in this way, looking heavenward for strength. I have made Don Carlos driver on this plantation. Having called on the old people in their cabins, I gave notice that there would be a prayer-meeting in my house at sundown: when we had a most interesting hour, beginning with the reading of John xiii. 12, with comments; then prayer; then singing; then a prayer from Charles, very touching to me, remembering those left behind by me; then singing again. Then followed a shake "ob de hand" all around, and scrape "ob de foot," and a very decided gesture from the women. . . . .

March 15. — 'Twas raining this A.M.; which prevented my working among the people. Rode to the "commissary" to obtain sugar, rice, and candles: not back till two o'clock. Since then, till five, walking around the plantations, taking names, &c. Had a rousing meeting again to-night. Could not begin to get them into my room; so opened the folding doors: and such singing and more earnest prayer I never heard. I've had thanks enough for this institution of evening service: God will bless it. My heart is full of prayer to-night for self, for friends at home, for my distant brothers, for other friends, for the blacks, for the soldiers, for God's kingdom on earth.

March 16, Sunday. — At eleven, A.M., our meeting opened with singing and prayer: then preached to them from Phil. ii. 1–16. This P.M., gathered a very interesting Sunday school of about fifty scholars. Spoke to them of Jesus, and had some of the best singing yet. We said the Lord's Prayer together, and I read the story of Samuel. The little witches raised their hands as we pronounced the benediction!

March 18. — Morning occupied with riding to head-

quarters to report misdeeds of soldiers. Heard there of the sinking of the "Cumberland" by the "Merrimack," and of the loss of three of our party taken by the rebels.

Started the day-school this morning, with Hettie for teacher.

March 19. — Established my evening-school. . . . .

March 20. — I am happy to-night in the Lord that he has permitted me to work here.

The poor blacks are inspiring me, while they feel that I am helping them. Their prayers lift me up. I feel as among the old people of God, not because I meet with Adam and Abraham, and Abel and Cain, but because of their simple way of speaking of God. This very night, I could not help thinking how safe liberty would be for such a people.

March 22. — Hardly had I finished breakfast, when orders came from head-quarters to report in two hours how many blacks would volunteer for Key West. Harnessing up my pony, I visited the several plantations, making stump-speeches; and procured thirty names, with hopes of more. . . . .

March 24. — A busy day when I can surely write *faithful*. Enjoyed teaching the A B C's this morning, and the L M N O P's this evening. . . . .

March 26. — . . . . The event of the day was the arrival of fresh contrabands on this place, — friends and relatives of those already here. How they clasped hands and thanked the Lord!

March 27. — . . . . Thirty-six rebels came over here to-day. The cavalry were out last night: one of the enemy killed. Unless re-enforced, we are captured! Very well, God is above all: may his will be done! Am tired; but must note down about the beautiful moss

which everywhere in festoons surprised me on my ride. . . . . Slavery is weighing me down when I think of its horrors, and the danger these blacks are in. I believe they would fight to be free.

March 29. — I go to bed almost a used-up man. My poor horse actually did lie down by the roadside, unable to go on; and there I left him, some ten minutes distant from home.

Clothing, hoes, axes, harnesses, &c., arrived, make my heart glad; but how much more the letters brought by Mr. Rich! How could I help thanking God for them? 'Twas a day of jubilee as I read, riding along on horseback, and again in wagon, and again now. I retire too wearied to prepare for Sunday. God will help me while I work faithfully for him.

Having the rebels so near us, one would think, would startle us. I feel more for the blacks than for myself. I've about decided to suffer with them, if the island is in danger. . . . .

April 2. — A driving, busy day.

The school occupied a deal of my time. The assorting, dividing, and distributing clothing was a hard job begun, requiring much wisdom and patience.

April 3. — . . . . To-night, official notice to quit the island; soon probably. Not nervous about it. Great fire out to-night, but my light only from heaven. . . . .

April 4. — The alarm-day.

Received orders to be ready at six hours' notice to be in camp with all my people. Notified all my foremen. Packed my trunk. Did not sleep much over-night; though the wakefulness was not so much from alarm as because of over-work. School as usual in the evening.

April 5. — Hear of the arrival of another regiment and a splendid battery, insuring our safety.

Eleven, P.M. — Blacks are singing; and well they may, for a heavy load is off their minds to-night. They have been earnestly praying, I know. So near Sunday, and I've had no time to prepare for it! Here are papers, a week old, not read! Here is clothing to be distributed, this thing and that thing to be looked after: how can it be done? God knows I work faithfully, and the negroes see it. O God! I would be a burning and a shining light to them; leading unto Jesus, who will bring all to thee.

Help us, O God!

April 9. — Worked hard all day, sending laborers to Hilton Head and Port Royal. Thirty out of my seventy able-bodied men volunteered, and five more will go to-morrow by my orders. . . . .

April 10. —. . . . Guns heard all day in the direction of Savannah. Heavy and frequent thundering until about two, P.M.

Many were in tears this evening as we missed the many absent ones. Cries for clothing frequent. Perhaps the hardest one to-night when a bed-covering was wanted; "him having taken all." . . . .

April 11. — . . . . Work in the field progressing remarkably well. . . . .

April 15. —. . . . As I read of clothing coming, my heart leaps for joy, — even tears come; and again, when I remember I have been heard from at home, and they know me safe.

April 22. — . . . . Thanked God, because I couldn't help it, for the beautiful green cotton-fields. . . . . Evening-school surprised me with the good progress they have made. Wrote Mr. Pierce for more superintendents on this island, &c. . . . .

May 3. — Mr. Pierce here, and the "Oriental" at Hilton Head.

Money comes with Mr. P——; and now all is right.

I can sleep so sound to-night, and make up lost time! . . .

May 6. — Forty more "contrabands" arrived! May Heaven take them in charge! . . . .

May 12. — A very busy day. From early breakfast till dark, dividing Hilton-Head contributions of clothing and other useful articles: therefore a day well spent.

A day of gratitude. Oh! may this people feel what is being done for them by God in these little ways! . . . .

May 30. — Daphne says, "God bless them who sewed these things!" as she looks over the assortment of clothing newly arrived. Have been much occupied in assorting the same. Sold about thirty dollars' worth, besides what I gave away; and now all are not clothed. . . . .

June 1. — A new month opens with a new consecration to God. O God! my heart is fixed, my heart is fixed. I will live unto thee. Thou wilt help me through the duties of this day. I cannot alone perform them; but, with thy help, the "yoke will be easy, and the burden light." . . . .

June 20. — Up early to fulfil the order received yesterday for men for Hilton Head or Stonoe. No pleasant task, as it looks like desertion of the Edisto crops. A meeting to-night of church-members at my house. Really, they are superior characters, and I forget they are black. We will have a simple church, and God will bless us.

June 22. — While the rebels are being shelled across the river, a hundred and ten children are singing Union songs, — "America," "Happy Land," "School is Begun," &c.; powder which will blow the foundation of Rebeldom to atoms. . . . . God bless our rebel friends with a peace on the true foundation, — even Jesus!

June 23. —. . . . Never did I enjoy a ride more than this evening, while thanking God for my first cotton-blossoms seen to-day; green corn too.

June 23, Sunday. — A blessed day, though interrupted somewhat by a soldier's visit. Preached from Job xxxvii. 21: "For men see not the bright light which is in the clouds." Was blessed in my Sunday school: over a hundred pupils were present. Stories were read, and hymns sung. The evening meeting, too, was a pleasant one. I know these meetings are not in vain.

June 25. — A day when I have lived pretty close to God. Have found time to read more in my Bible than usual. Have been grateful, but not nearly enough so. Letters from home are my only wants; but God has them in his care. I have enjoyed so much the last six months, I can almost say I am ripe for death; for it is in Thee I have had comfort, and it is to Thee I shall go.

O God! this earth is heaven. May I spread the glad tidings, till all around shall know it, and enjoy it with me!

O God! I am sinful yet. 'Tis watching and prayer alone that will save me. May I be ready when the Son of man cometh! Amen.

July 1, 1862, finds me a happy creature, wonderfully blessed with privileges; for which, I would remember, I must give an account. May I be faithful, is my prayer.

I have enough now of this world's best. I only want a heavenly-mindedness to go with it.

July 2. — Busy enough. Removing Robert was the hardest thing for bad language. May God forgive him! . . . .

July 3. — Satisfied my own conscience in work to-day. . . . . Good evening-meeting. Examined my school, and was pleased with progress made.

July 4. — My people were well fed to-day at my public meeting to praise God for his doings towards them. I enjoyed this; but my church-meeting, immediately following, was a delight. Charles, Fred, Abraham, old Prince, and

myself, signed; and so the church was started, over which I am settled *pro tem.* May God bless us!

July 6, Sunday. — A happy day, because spent in serving the Lord. Preached from Acts xx. 32. Spoke in the evening from Prov. xv. 3.

Had a good Sunday school; and, this P.M., the communion service was impressive, I hope. "Thy will be done, O Lord!" is, more than ever, the prayer of my heart.

July 7. — To head-quarters; then to De la C.'s; then around to see Scipio's and Ishmael's crops, where I found cotton breast-high, and corn higher than my horse's head, or my head on my horse, or my hand above my head!

Grateful for the same. . . . .

After dark, got word a boat was in from Hilton Head; and therefore sent for my mail. . . . .

Stonoe being evacuated, our position is not enviable; but God is our protector and friend, and his will is good.

July 8. — . . . . Orders issued for the sale of no more whiskey. . . . . Rebels were reported on the island this morning. . . . .

July 10. — My heart is full, my cup running over. Happy all day; grateful, but not half enough so: Lord, help me to be for the crop received to-day. . . . .

July 12. — Shipped first corn to market; say three loads from the old folks' plantation. Am glad to know a market is to be established. Alden comes to see me; but I am away with rations. I preach for him to-morrow. Every thing looks bright for the future.

[A blank in the journal, of twelve days; during which the move was made from Edisto to St. Helena.]

July 26, Saturday evening, late. — Settled in my new home, — Dr. Pope's mansion, St. Helena. What a glorious *unsettling* we have had! I cannot review it to-night. I can only thank God I am here safe, and many friends

around me. Black without; bright *within*, where God dwells.

July 27, Sunday. — Again quiet is found, and rest; and on this Lord's Day I have a home. May it all speak to me of the rest promised in that home beyond, where is no night, but, all the time, God's glorious day, — a *home*, with opportunity to review the past, and remember what we have all been through! Thank the Lord. Just two weeks ago this hour, while riding along to exchange with Alden, I met Allen bringing word, "The island is to be evacuated to-day. The blacks are to go first, and all to be on the wharf to-night, with cattle, and all living creatures tamed."

So sudden was the order; and it was carried out, save a few old persons who remained at home, and others who had returned for more. That Sunday was the least of a Sunday I ever spent. Occasionally it did cross my mind, "This is the Lord's Day." I felt it to be so in more ways than one, and was the better for it. Being thrown from my horse was one event of the afternoon, when I narrowly escaped with my life. Packing, and fifty miles of riding with all this large family (four hundred and twenty to care for), was enough to use a man up; but God took care of us all.

The wharf, that night, was a hubbub and Babel unequalled, save when we reached Beaufort the second night after, and unloaded in the darkness.

This interval was the trying time. To think of human beings being thus packed, famishing with thirst and hunger, choked with bad air, packed among horses and pigs, poultry and old meat, was awful; but to find them, after all this, robbed of their bundles and blankets, was fearful.

Cruel was it to reload in such a hurry what was un-

loaded only a few hours before, and be packed again into a vessel doubtful of its ability to ascend the rivers, only to be removed to another afterwards.

Well pleased were we on Friday, July 18, to land on Helena, and pass a night in a house, after our five days' *experience* on board ship (I would have said *life;* but 'twas not *life*, only *getting along*). Our negroes were still houseless for the most part; some in cabins, some under bushes, some not yet arrived.

Another fearful scene followed, the next morning, — a search for luggage, and mourning for that which was lost, stolen, or smashed.

Nobly have they endured this trial; nobly have they refrained from fretting and quarrelling. Surely they seem to be a people chosen of God for some better portion.

This is the first night none are houseless; and on Monday we begin to work.

Truly God is working good out of all this evil.

July 28. — Moved Tony, and saw him well provided for; also other families. Phillips passed the evening and night in *our house*, where we planned reading the Bible together.

July 29. — Went to Beaufort, and rejoice in the thought of pay coming to our Edisto people. Had a glorious meeting on our piazza to-night.

Aug. 1. — A new month begun under good auspices, — the receipt of second payment of cotton-money for my people! This made my heart glad; but their cries for corn go down deep.

Too much tried have I been to record the doings of the past few days. The month has been the hardest of my life. Terrible has been the strain on my nerve and body; but God has kept the machine going, not so much for his glory as I could wish.

To ask my people to work while they are starving, is something I cannot do.

May the good God feed them!

Aug. 2. — Two children died yesterday with the fever. One felt it was through neglect, which troubled me.

The funeral was to-day; and, a few hours later, I married Adam to Hester. A good meeting.

Aug. 3. — Heard preaching this A.M. Held Sunday school this P.M., and preached afterwards in the village. The funeral met on the way was interesting, singing as they walked by the wayside. Had a little rest to-day.

Aug. 4. — To Beaufort. Got liberty to hold meetings, to marry and baptize, from Capt. H——.

Thanks, O God! for letters so brimful of love. . . . .

Aug. 5. —. . . . It is fearful to think of Dr. B—— moving away.

O God! I am tired, but not tired of serving thee. "Thy will be done."

Aug. 10. — A hard time since the last record; knowing my people to be half-fed, and with much sickness. Cicero (Alden's foreman) died this week, with others. . . . . Food coming last night greatly relieved the people.

Aug. 12. — To Beaufort, where I got my Hayti papers, molasses for the people, &c., &c.

Little do they realize what a care they are. Thanks, O God! for letters from home. . . . . Thanks for places obtained for two or three of my men.

Drafting is begun North. O God! may our people have something more than union in view! May it be the advancement of thy kingdom!

Aug. 14. — Moved a family; and, better than all, married a couple — Hector and Charlotte — on the piazza. G——'s gift of clothes made me truly happy. Only

one hour before, I had been in distress, seeing so many old folks almost naked. Thank God, new times are near at hand. Hayti is in my mind to-night, and much of late.

Aug. 16. — Fed my people on crackers and molasses and salt, — the first time they have had the latter two since leaving Edisto. Can enjoy Sunday better for it.

Aug. 17, Sunday. — Preached from Joshua: "Choose ye this day whom ye will serve." Addressed Sunday school; baptized some candidates; wrote letters home. In the afternoon, Dr. H—— came over; when we preached "Hayti" most emphatically to the Edisto people.

A hard-working day.

Aug. 30. — Were I to express my feelings of late, 'twould be one continuous outpouring of indignation against the department for their holding back pay from the blacks. It is too outrageous. But I must be grateful for corn-money received to-night, — a great triumph through hard work.

Aug. 31, Sunday. — Preached to-day from John xiii. 15. An earnest discourse; well received. God bless the seed sown!

Sept. 1. — Resolved, while riding along, I was too grumbling in spirit. Was better all the day long for the prayers of that hour.

Sept. 2, Phillips goes.* Oh! what cares! "Cast thy burden upon the Lord, and he will sustain thee." I will do it.

Gave my people a lecture to-day.

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* S. D. Phillips returned to St. Helena Island after an absence of a few weeks, and died Dec. 5.

Sept. 3. — Miss T——'s first evening prayer and conference meeting. Truly a refreshing.

Phillips left to-day for home.

Sept. 5. — Letters from home make me happy. Gens. Saxton and Hunter go North. Something's up! Hope the President will decide upon emancipation. God bless the side of truth, and bring good out of this seeming evil! Thy will be done.

Enjoyed a heavenly talk with the mother of Edward, to-day buried. P—— did not get off.

Sept. 14. — Yesterday came letters and papers full of war-matters, which look dark. . . . . "The Lord reigneth: let the earth rejoice."

Assuming charge of Phillips's people during his absence has its bright and dark sides. We have begun to pick cotton in earnest; though the caterpillar threatens to get ahead of us.

Sept. 20. — Phillips has this day sailed. How I miss that young man! — as much as a brother. Oh! how cares increase! God help me, and bless him on his journey! Bless the prayers for us all: O God! bless them.

'Tis a good day for me, — stormy without, pleasant and calm within. Enjoyed my morning's call on Miss T——; also my evening here all alone, occupied with to-morrow's sermon, — 1 Cor. vii. 21–24.

I know God will bless me.

Sept. 23. — Fever has got me at last. I have been doing too much. God's laws have been violated, and it is only right that I should suffer. God grant that I may patiently endure, and that this affliction may be a purifying fire!

"May Thy will be done" be my unceasing thought!

Oct. 1. — A new month to be spent in newness of life.

Thank the dear Lord, I am so far recovered as to enjoy the beauties of this royal day. Who ever dreamed of a day more lovely? My God, I thank thee for it, and for the strength coming with it. It is all thine.

So may I always feel, that I may be prepared for that day when each shall give an account of himself to God.

A new month it shall be. "It is good for me that I have been afflicted. I will pay my vows which I have vowed." . . . .

Oct. 2. — MOST GLORIOUS NEWS! LIBERTY IS PROCLAIMED THROUGHOUT THE LAND!

GOD BE PRAISED! OUR COUNTRY IS SAVED!

LET US WRITE IT IN BLOOD, AND REJOICE AT THE RECORD.

"IT IS THE LORD'S DOING, AND MARVELLOUS IN OUR EYES." LINCOLN IS HIS SERVANT.

Oct 5. — Got up, not feeling so well. The first thing I heard was the death of Demba on one plantation, and of Josephine's child on another. Attended the funeral of the former. Wanted to visit the village Sunday school, which I've not seen for weeks; but could not.

Oct. 6. — . . . . Riding up to the village, all the way on a walk, was rather hard; though, if I attempted to canter, it was worse, because of the severe pain in my head. No wonder I came home in a strong fever. . . . .

Oct. 7. — . . . . Fever all day; quite down again as far as strength goes.

A letter dated Oct. 10, written in an interval of fever, eight days before his death, closes with these words: "Heaven knows, I am too full to write; too happy for this world."

READING FOR THE SOLDIERS.

More money is needed for our Army Fund. The demand for reading-matter for the soldiers, especially for the sick and wounded in the hospitals, is much greater than our present means enable us to supply. We simply state this fact as an introduction to the following extracts from letters which testify to the good work our books and tracts are accomplishing; for we feel sure that nothing further need be said to induce our friends to give us all the aid required.

Rev. John C. Kimball, Chaplain of the Eighth Massachusetts Regiment, writes from Newbern, N.C., as follows: —

"Those tracts, 'Companions,' &c., that I ordered, failed to reach me before I left home. I regret it; for now I feel the need of them very much. The few which I happened to have were seized and read with the greatest avidity. Will you be so kind as to make me up a bundle to be forwarded by the first opportunity? I want a hundred and fifty 'Soldier's Companions,' two hundred of each of the hospital tracts, and four or five hundred of each of the others."

The "Relief Agent" of the Sanitary Commission, at Newbern, who is well acquainted with the army publications of the Association, having witnessed their good effects elsewhere, makes an application in these words: —

"I wish I had a *large* invoice of your army tracts and the 'Soldier's Companion' for distribution in the camps and hospitals of this department. Your publications would be gladly received here, and would do great good. I am in a position to give them an extensive circulation."

A chaplain belonging to another denomination, who received, at his own request, a large supply of our tracts for

distribution in his own regiment, and others located in the neighborhood of Suffolk, Va., writes: —

"The box containing the tracts, &c., arrived safely; and I am busily distributing its contents, so that, if possible, they may fall under the eye of each one in the regiment. There is no reading I have yet furnished them with that seems to them and to myself so profitable and pleasant. . . . If there is one man, who, above another, deserves the love and the care of the good, it is the 'Man in Blue'; and it gives me pleasure to know, that, in proportion to their numbers, the Unitarians are doing more for him — more in intention, and more wisely — than any other communion."

A gentleman in Philadelphia, who has given practical proof that he means what he says, by purchasing, for distribution in the hospitals, four thousand of our tracts, writes as follows: —

"Enclosed, please find the amount of bill for tracts of the 'Army Series.' Mr. Collyer's 'Letter to a Sick Soldier' is really *just* what is wanted for our sick and wounded men. Boys in the hospitals at Frederick, Md., have told me they have read it and *reread it five or six times.* God has indeed blessed the efforts of your Association. I take great pleasure in disseminating such excellent views."

Every ten dollars we receive will enable us to distribute one thousand copies of this tract of Mr. Collyer's, or of any other in the "Army Series."

Rev. Charles J. Bowen, Chaplain of the National Hospital, at Baltimore, writes: —

"I acknowledge with many thanks the reception of your package containing tracts, &c. I read the 'Letter to a Sick Soldier' at our afternoon service last Sunday, and it produced a most happy impression. Nothing that is published compares with the works of the Unitarian Association; and many minds are enlightened by our cheering and cheerful views. I rejoice in the rich opportunity that is afforded me here of scattering so much precious seed."

A young man, a private in a Massachusetts regiment, writes of "The Home to the Camp:"—

"The tract you sent me has been distributed, and read and kept. You will find a copy in the kit of nearly every man in the company."

A chaplain refers to "The Home to the Hospital" in these words:—

"The tract you sent is thoughtfully read by patients and nurses, put under the pillow, and read again, and talked about, and prayed over devoutly. I have a thousand; and, as I am in charge of the hospital, I shall use them all."

Rev. Frederic N. Knapp, Agent of the Sanitary Commission at Washington, in acknowledging the receipt of a large box of books and tracts, says:—

"You can hardly estimate the value of reading-matter for these sick and wounded soldiers. With all the alleviations which can be secured to them, the days are long, and the time often drags heavily. The books, which are already in the hospitals, are constantly used. *You cannot add too many.* If you should send another package, allow me to suggest that you furnish us, for general distribution, with four or five hundred copies of the 'Soldier's Companion,' or some other book of hymns and songs. Those which you previously sent have been scattered through the regimental hospitals all the way from Newbern to Frederick City, besides some placed here in the general hospitals. We have recently had requests for the 'Soldier's Companion' from six or eight regiments, but were unable to furnish them."

Another box was at once sent, containing some four thousand tracts and twelve hundred "Companions;" and, in acknowledging its receipt, Mr. Knapp writes to the Secretary:—

"Allow me to thank the Association, through you, and for the Sanitary Commission, for this liberal supply of reading (and singing) matter. Although so large, it will be distributed with-

in ten days at furthest, and give 'aid and comfort' to a great many suffering soldiers. We shall then be ready and glad to receive again of your bounty for these poor fellows, who ask for books as if craving food."

This, friends, is the way our Army Fund is used. Will you not help us in such a work?

Any contributions, however small, will be thankfully received; and it is to be hoped no one will neglect to aid us, merely because unable to give a large sum. If all the persons to whom this "Journal" is sent would only contribute one dollar each, the result would be over *six thousand dollars*. As, however, it is not to be expected that many of our subscribers will heed this suggestion, we trust none, who can afford to give more than a dollar, will content themselves with that sum. Let them rather give the utmost their means will allow; for there is no danger that the supply will exceed the demand.

Donations sent by mail should be addressed to

CHARLES C. SMITH, Esq., Treasurer of the American Unitarian Association, 245, Washington Street, Boston.

PHASES OF AMERICAN LIBERAL THEOLOGY.

IN the "Christian Review" for October, the able organ of the Baptist denomination, is an article on Unitarianism, with the above title, which seems to call for some notice on the part of those whose history it sums up, and whose fate it tells. The writer is evidently sincere, and his words are meant to be kind and charitable. Much that he says of us is true, in the censure as well as the praise. We shall agree with him, that Unitarianism is not likely to be popular; to take hold upon the masses; that it lacks the element

of "aggression;" and that, as a system, it is indefinite. His picture of the present condition of the sect, unfavorable as it is, has some reason in facts which cannot be denied. As the writer says, its churches are not increasing; it has declined in the city of its origin; and has taken no strong or large hold in the other great cities of the land. We may thank him, too, for the admissions which he makes, that "Unitarianism has presented communities surpassed for moral excellence by none on earth;" that it has "preached the character and life of Christ;" that it "has left doctrinal for practical Christianity;" that it has regenerated Orthodoxy, and brought Orthodox pulpits to "speak forth, more freely than they were wont to do, God's revealed will on all human relations;" that the "reflex influence of Liberal Christianity has given to the Christian Church a broader "sweep in her view of truth;" that it has an "elevated tone of thought and culture;" that it "presents more names of note, in proportion to the number of its adherents, than are found in any church of our American Christendom;" that "men of genius, of moral worth, of great intellectual power," whom "their fellow-citizens have called to high official position, have here found a genial home." Surely a system which has borne such excellent fruits as these; which has produced so high a style of life; has so exalted practical godliness; has given such life to dry and dead Orthodoxy; has proved so favorable to culture and social development; has satisfied the purest, the wisest, the best, and the most trusted men, — is not to be absolutely rejected as "unsuited to the wants of man's nature." Is it not an elevating and purifying faith which the world wants?

The writer describes three "phases" in Unitarianism, represented by three leaders, — Old-School Unitarianism, represented by Channing; Pantheism, or Rationalism, re-

presented by Parker; and the Broad Church, represented by Dr. Bellows. His tone, in speaking both of Channing and of Parker, is fair and moderate; and there is no word of vituperation or horror. He describes Channing as "a man of clear perception, of great moral vigor and energy, of catholic spirit, of broad and philosophic views, with a heart as large as humanity, and with deep reverence for all that is good: he was eminently fitted for leadership." It is not strange that the best men were willing to follow such a leader; and it is hardly a discredit that men still prefer the views of one so gifted, to the instincts of the masses, concerning sacrifices and a vicarious atonement, which are fully as much Pagan as Christian, and are by no means peculiar to any form of gospel faith. Is it not safe to err with one who *sees clearly, feels rightly, loves truly*, and *worships purely*?

Perhaps, however, this writer means to tell us (what some in our own body have maintained and reiterated), that our lack of vital growth has been owing to our defection from this first form of Channing Unitarianism. But he has some equally good words to say of the later Boston heresiarch, "a living man," whose "heart beat with humanity;" "of irreproachable life, taking broad and philanthropic views of men and things;" holding "the inquiring spirit by no ordinary power." It is singular that a system supported by such power and such a life should have waned so soon; and we can hardly think that it has died with its author, or that men have no care now for the theology which was consistent with and closely joined to such a humanity. The Unitarians, as they have since virtually confessed, did wrong in disowning so hastily, and with so little scruple, the teaching of this innovator; and now many of his rash opinions are not only accepted as truths in their small sect, but are taught by the scholars, divines, and prelates of the larger sects. The criticism of Jowett,

of Davidson, and of Bishop Colenso, is not very unlike that of the preacher in the Music Hall. While the death of Theodore Parker has removed his strong personality, the influence of his views, in this country not less than in Europe, was never greater than now. Unitarianism now does not "disown" or persecute those who agree with him; nor does Orthodoxy disown those of its ministers who take their turn with the Rationalists on the heretical platform. The popularity of many preachers of Orthodox name is in proportion to their approach to the style and the thought of this bold iconoclast, and preacher of practical righteousness.

The Broad-Church movement of Dr. Bellows is passed over by the writer of the article as of very little importance; having no promise in the beginning, and ending in no result. In his final view, Unitarianism seems to be as good as dead. It may live for a few or for many years longer, as an "heir-loom" in some respectable families; but its day for influence upon the community has gone by. It has lost its hold, so he thinks, upon the University of Cambridge; a matter upon which those who are upon the spot may not fully agree with him. Its churches are decreasing and are feeble. It fails because it leaves out the atonement of Christ, and begins with the assumption that human nature is pure and upright. However this may be, we shall not allow that the argument of majorities, in which the writer seems to set his trust, and to which he makes his parting appeal, is to overweigh the argument of wisdom and intelligence. If Unitarianism be a religion which light, knowledge, and a high moral standard, accept and prefer, we shall not believe that it will decline while knowledge and virtue are increasing. On the principles of this writer's argument, the decline of Liberal Christianity would be a sure symptom of moral and intellectual decay; a return to the time of narrowness, superstition, and vice. We

shall rather hold, that this lack of sectarian progress is explained by the wider diffusion of Liberal views. When the wise, the humane, and the excellent find their congenial teaching in churches of Orthodox name, there will be less need of a Unitarian sect to uphold those principles which have found such larger expression and such trustworthy shelter.

LIBERAL CHRISTIANITY IN THE MOST BENIGHTED COUNTRY IN EUROPE.

While our kind critics at home are condoling with us on the decline of American Unitarianism, and are instancing the sale of churches, in neighborhoods which have lost their Protestant residents, as an evidence that the heresy itself is dying out, it is comforting to hear such accounts of the progress of liberal religious opinions in those countries of Europe which have heretofore been most hostile to all freedom of religious thought. In the pulpits of Holland, Orthodoxy is now no longer taught; and scarcely an eminent preacher in that land pretends to hold to the old Dutch Catechism, or the "stern Dordrechtian theology," as Dr. Bethune used to call it. In France, the number of Christian writers who reject the old dogmas is rapidly increasing; and every new volume of the "Revue des Deux Mondes," the leading periodical of the nation, startles the conservatives by some advanced theory in religious science. In Germany, the Orthodox re-action is checked; and the attempt to arouse a re-action in Unitarian Geneva has proved to be a failure. In the new kingdom of Italy, Protestantism seems quite as likely to follow the views of Socinus as the views of Calvin; and Tuscany, to receive back the *spirit of that* heretic which once she exiled. Orthodox

propagandism of the Scotch type is not likely, according to judicious observers, to make rapid headway in the lands just delivered from the tyranny of the priesthood; nor will the fetters of a rusty creed suit those limbs which have just been unbound from the gilded chains of a ritual.

The last place where any sign of religious light would be looked for is Naples. In that city, Christian superstition has displayed itself in the grossest form, the worship of the saints has wholly displaced the worship of God, and the gospel has become only a form of fetichism. The regular miracle of the liquefying blood of St. Gennaro is expected on the appointed days; and its failure would rouse a revolution, and, to many, forebode a day of near doom. That accurate student of men and manners, Maxime du Camp, asserts, from long residence among the Neapolitans, that the idea of praying to God alone, to an *abstract* God, never enters into the head of a Neapolitan. In this part of Italy, religion has had nothing to do with morals or with dogmas. As was quaintly said by a member of the Massachusetts bar concerning another sect, "It is all 'Church' with them; and they do not care a fig about faith, or works either." Processions, expositions of relics, octaves of prayer, and spectacles in various kinds, have comprised the whole of Neapolitan piety. All Protestantism has been under anathema. No native could become an apostate there, more than a Moslem of Damascus could abjure the faith of the Prophet; and the possession of a Protestant Bible, we might almost say of any Bible in the vernacular tongue, has been treated as a serious crime. In Naples, the Catholic religion has shown itself in a form more gross and material even than in Rome.

Since the Bourbon yoke has been thrown off, and Naples has been annexed to the free realm of Victor Emanuel, another spirit has begun to appear. A large part of the

priests and secular clergy, and not a few even of the monks, have openly arrayed themselves against the ecclesiastical dignitaries, to demand *reforms* in discipline, in morals, in methods of church government; and many are "dreaming" loudly of the primitive Church, and dwelling upon its simplicity, its purity, and its freedom. They take advantage of the exile of their refractory bishops (no less than forty-five of whom are at present separated from their sees) to think for themselves and to speak for themselves. The letter which sixty-one Neapolitan bishops sent to Rome for the recent Grand Council of Canonization, slavishly submissive in its tone, has been answered by a manifesto of more than *eighty-five hundred* Italian priests, mostly of the Neapolitan kingdom, demanding the abolition of the Pope's temporal power. Societies of priests have been formed to read the works of French liberals, such as St. Simon, Fourier, Proudhon, and the Père Enfantin. The temper of the Dominican Campanella, who would "reform all sciences according to Nature and the books of God," has come back to that city where he was a prisoner and almost a martyr. The priest Zaccaro is at the head of a society of more than four thousand adherents, bent upon liberalism, and likely to become formidable as a new schism, such as that of Ronge in Germany.

Before the overthrow of the Bourbons, it was forbidden, with severe penalties, to any Neapolitan to attend worship in the chapels of the Protestant embassies; where, indeed, the worship was hardly tolerated for foreigners. Now, M. Roller, the Protestant pastor, preaches freely to all who choose to hear him. At first, he thought it best to humor the superstitious habits of the people by allowing some of the images to remain in the chapel. But the Neapolitan radicals break their images when they break with their religion; and presently showed the good pastor that they did not want any half-way measures, by refusing to take of the

Lord's Supper while a wooden crucifix was left hanging on the wall. The Protestantism which these iconoclasts want is ultra Protestantism, free inquiry, a religion divorced from corrupting symbols. It is not without effect that the monument of Vico, the herald of the doctrine of progress, has been allowed to remain for a hundred years in the Church of St. Philip Neri. Many have understood the significance of that emblem, and have been prepared by it for the day of emancipation.

If Protestant chapels have not yet been opened in this Catholic city, a better guaranty for the progress of religious freedom has been given in the new system of public education. Not only is the University re-opened, but primary schools and normal schools have been established, which are eagerly and largely attended. In the University, the number of students is already more than ten thousand! The tendencies of teaching there may be judged from the prevailing philosophy, which is that of Hegel. We may expect that the results of this philosophy, as they have been shown in Germany, will appear also in the thought and the science of this new army of students. Evening schools for adults have already begun to rescue great numbers from ignorance and idleness. Some of these schools are taught by Protestants. The people, nevertheless, are not afraid to risk their children, but bring them where they will get the best instruction, as in the case of the school of Dr. Hill in Athens. Dulness now, and negligence, not heresy, are the fatal defects of a teacher in Naples.

And, besides these free schools, debating societies have been formed, which meet twice a week to discuss topics in religion, philosophy, morals, and common life; in which very free opinions are expressed, and the ceremonies of the Church are criticised. Men of the humbler class come in, and occasionally give utterance to views, which, a year

or two ago, would have sent them instantly to prison. One of the *populace* is quoted as saying that the ceremonies of religion are only its envelope. "What need have we of the ceremonies, when the *precepts* give us our food? A good deed is worth more than a procession; a gift in charity is better than a mass." From such an innovation as this, very important results for Liberal Christianity may be expected. A debating club in Naples!

King Bomba, Ferdinand II., denounced printing as "an invention of the Devil;" and, under his reign, the kingdom of the Two Sicilies had but a single newspaper. Now there are a dozen or more of newspapers, daily and weekly, in Naples alone, half of them on the liberal side, and one of them printing ten thousand copies. While the "Star of the South," the "Catholic," the "Defender," and the "Truth-teller," with more or less of vigor, advocate the principles of the ancient hierarchy, the "Column of Fire" ("Colonna di Fuoco") is conducted with great zeal by the liberal clergy, advocating the establishment of a national Italian Church on broad principles, and wholly independent of Rome. These papers are sold freely in the streets; and, in fact, any one may publish what he chooses, and sell it without hinderance.

Such are the signs of the time in what has been so long the stronghold of superstition, bigotry, and tyranny. A moral awakening is following political enfranchisement. Common schools, free discussion, and the investigation of truth, have begun to enlighten the people, and to give a better direction to their training than such harangues as those of Father Gavazzi. In the fifteenth century, the bold preaching of Gabriel Barletta was the glory and the marvel of the beautiful city by the sea. In the nineteenth, it may happen that the spot in Italy where Paul first landed, and the Church of St. John the Evangelist, where Pontanus, founder of the Academy of Naples, lies buried,

and in which its sessions still are held, may be the first of Italian cities and churches to hear, in the sweet tongue of the land, the words of that American teacher, who, according to a French admirer, united the mystic fervor of the beloved disciple to the practical wisdom of the Apostle to the Gentiles. We shall expect next to hear of an edition of Channing's Works at the shrine of St. Gennaro, and under the shadow of St. Elmo.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 12, 1863. — Present, Messrs. Stebbins, Emerson, Brigham, Newell, Barrett, Winkley, Smith, and Fox.

The Finance Committee reported on several subjects referred to them at previous meetings.

The Treasurer stated that he had just received, from the present owner of the Bridgeport-Church property, $900, the amount of principal and interest due the Association; and, on motion made by him, a Committee was appointed to execute a quitclaim deed, and thus release the estate from the mortgage held by the Association.

In accordance with the recommendation of the Committee on Aid to Theological Students, it was voted to appropriate, from the income of the Perkins Fund now in the hands of the Treasurer, $135 to students in the Meadville Theological School, to be distributed through President Stearns; and $50 each to two students connected with the Cambridge Divinity School, who had made application for that amount.

The Committee on New-England Correspondence reported in *favor of granting to the societies in Westford*

and Montague, in response to their applications for aid, the sum of $50; which report was adopted.

The Committee on Publications presented letters, which were read to the Board, from Rev. Frederic N. Knapp, Agent of the Sanitary Commission at Washington, and Rev. Charles J. Bowen, Chaplain of the National Hospital at Baltimore, thanking the Association for the books and tracts received, and requesting a further supply.*

The Committee on Western Correspondence presented an application for aid from the society at Fond du Lac, Wis.; but it was decided to defer action until the next meeting, in order that further information might be obtained.

At the suggestion of the Chairman of this Committee, it was voted to add another member; and Mr. Clarke was then elected to serve in that capacity.

After the transaction of other business, the Board adjourned to Monday, Feb. 9.

INTELLIGENCE.

THE church at Rockford, Ill., was re-opened on the first Sunday in January, after having been closed for some eighteen months. Mr. F. M. Holland, a graduate of the Cambridge Divinity School in the class of 1862, will supply the pulpit for the present.

Rev. GEORGE S. BALL, of Upton, has been elected Chaplain of the Massachusetts House of Representatives.

Rev. T. B. FORBUSH has resigned the charge of the society in Northborough, Mass.

Rev. CHARLES G. AMES, of Bloomington, Ill., has accepted an invitation to supply the pulpit of the First Church at Cincinnati, O., for six months.

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* Extracts from these letters will be found on pp. 82, 83.

Mr. JAMES SALLAWAY, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the society in Billerica, Mass., on Wednesday, Jan. 28. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. Charles Lowe, of Somerville; sermon, by Rev. Andrew P. Peabody, D.D., of Cambridge; ordaining prayer, by Rev. William Newell, D.D., of Cambridge; charge, by Rev. George E. Ellis, D.D., of Charlestown; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. Edward E. Hale, of Boston; concluding prayer, by Rev. Leonard J. Livermore, of Lexington; benediction, by the pastor.

ACKNOWLEDGMENTS.

1862.			
Dec. 24.	From	Rev. J. B. Wight, to make himself an annual member	$1.00
" 26.	"	G. W. Skinner, to make himself an annual member	1.00
" 29.	"	Miss E. P. Morse, as a donation	50.00
" "	"	Rev. Dr. Briggs's Society, Salem, for Monthly Journals	24.00
" "	"	Society at Hampton Falls, N.H., for Monthly Journals	4.00
" 30.	"	Dr. I. S. French, to make himself a member two years	2.00
" "	"	Society in Belmont, as a donation	16.00
" "	"	Francis P. Denny, to make himself an annual member	1.00
" 31.	"	Caroline T. M'Kown, to make herself an annual member	1.00
1863.			
Jan. 3.	"	Rev. Dr. Osgood's Society, New York, for Monthly Journals	100.00
" "	"	Rev. Dr. Bellows's Society, New York, for Monthly Journals	56.00
" "	"	Rev. H. W. Foote, to make himself an annual member	1.00
" 5.	"	Society in Dedham, for Monthly Journals	24.00
" "	"	Society at Newton Corner, for Monthly Journals	32.00
" "	"	Rev. S. S. Hunting, to make himself a member two years	2.00
" "	"	a Lady in Boston: —	
		For general purposes $50.00	
		" Meadville School 100.00	
		" India Mission 50.00	
		" Army Fund 10.00	
			210.00

1863.				
Jan. 8.	From another Lady in Boston: —			
		For Meadville School	$60.00	
		„ India Mission	20.00	
		„ Army Fund	10.00	
				$90.00
„ 6.	„	Miss J. Pomeroy, as third payment on life-membership		6.00
„ „	„	Society in Leominster, for Monthly Journals .		23.00
„ 7.	„	Society in Fairhaven, as a donation		14.00
„ 8.	„	Society in Troy, N.Y., as a donation		50.00
„ „	„	Society in Grafton, for Monthly Journals . .		17.00
„ 10.	„	Leonard Wesson, to make himself an annual member		1.00
„ 12.	„	Society in South Danvers, for Monthly Journals		15.00
„ 13.	„	Society in Leominster, as a donation		52.00
„ „	„	Society in Athol, as a donation		10.00
„ „	„	a Lady in Wayland		1.00
„ „	„	Rev. J. Fisher and Rev. Ira Bailey, to make themselves annual members		2.00
„ „	„	Society in Pepperell, as a donation		5.00
„ „	„	Mr. H. H. Soule, as a donation		4.00
„ 16.	„	Charles Du Bois, to make himself an annual member		1.00
„ 17.	„	Rev. Horatio Wood, to make himself an annual member		1.00
„ 20.	„	Rev. J. F. Lovering, to make himself an annual member		1.00
„ „	„	Subscribers to Monthly Journal in Marblehead,		3.00
„ 21.	„	Rev. William H. Savary, to make himself an annual member		1.00
„ 23.	„	Subscribers to Monthly Journal in Northfield .		3.00

ARMY FUND.

1862.			
Dec. 24.	From Rev. A. H. Conant		$2.00
„ 30.	„ Miss Simpkins		5.00
1863.			
Jan. 2.	„ Athertcn Blight, Esq., for three thousand Army Tracts		30.00
„ 5.	„ Ladies (acknowledged above)		20.00
„ 9.	„ a Lady in Taunton		5.00

Also the following sums received from the places indicated, through Rev. John F. W. Ware; being the response made to his appeal in behalf of the Army Fund, in an address on "The Charities of the War:" —

	Amount already acknowledged		$614.01
Jan. 6.	From Rev. Dr. Ellis's Society, Charlestown . . .		61.24
„ 16.	„ Rev. C. H. Brigham's Society, Taunton . . .		99.94
„ „	„ friends in Rev. Dr. Putnam's Society, Roxbury,		150.00
„ „	„ Rev. C. C. Shackford's Society, Lynn . . .		25.00
„ 26.	„ Rev. Charles Lowe's Society, Somerville . .		60.60
„ „	„ a Collection at Bedford-street Church, Boston, Sunday evening, Jan. 25		118.25
			$1,129.04

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Rev. JAMES FREEMAN CLARKE, Editor.

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THE OFFICE OF THE TREASURER, CHARLES C. SMITH, Esq., is also at t *place;* and all letters for him, on business connected with the Associati *should be* addressed to him as "TREASURER OF THE AMERICAN UNITAR *ASSOCIATION,* 245, WASHINGTON STREET, BOSTON."

THE

MONTHLY JOURNAL.

VOL. IV.] BOSTON, MARCH, 1863. [No. 8.

ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY V.

The Orthodox Doctrine of the Son of God.

HAVING considered the Orthodox view of man in his natural state, and of man in his supernatural state, we next pass to consider the Orthodox view of Christ's person and of Christ's work. In this article, we shall consider the Orthodox view of the person of Christ, and ask what is its substantial truth, and what its formal error.

The Orthodox view of the person of Christ is thus stated in the Assembly's Confession of Faith: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: so that two whole perfect and distinct natures — the Godhead and the Manhood — were inseparably joined together in one person; which person is very God and very Man."

Christ, therefore, was perfectly God and perfectly man. The formula is "*two natures, but one person.*" The Orthodox doctrine is, not of God dwelling in a human body as its soul (which seems to be the view of Swedenborg); but it is of God united with a human soul and body as one person or one consciousness.

This view of Christ, as we know, was gradually formed in the Christian Church, and did not become Orthodox until after many struggles. First came the question, whether the Deity of Christ was equal or subordinate to that of the Father. Hardly had the Orthodox doctrine triumphed over that of subordination, against those who denied the equal Deity, than it was obliged to turn round and contend against those on the other side who denied the humanity of Christ altogether. The Ebionites considered Jesus as a mere man. Theodotus, in the year 200, taught the same, with Artemon and Praxeas. In the next century, the Arians and Sabellians opposed Orthodoxy from opposite sides, — the one confounding the persons of the Godhead, and the other dividing the substance. So, for several centuries, the pendulum of opinion swung from one side to the other before it rested in the golden mean of Orthodoxy.

The Nestorians separated the two natures of Christ, and maintained that his Divinity consisted only in the indwelling of God. But scarcely had Nestorius been banished for separating the two natures, than Eutyches plunged into heresy on the other side by confounding them together. This was the Monophysite heresy; and no sooner was this overthrown, and it was decided to be wrong to say that Christ had only one nature, than others began to contend that he had only one will. These were the Monothelites. But, through all these controversies, the main doctrine of Orthodoxy continues to shine out lumi-

nous and distinct, asserting that Christ combines the fulness of Deity and the fulness of Humanity.

As this doctrine of the Deity of Christ has been stated, it seems, in its doctrinal form, contradictory to Scripture as well as to reason. That the infinite God, who fills the universe, and sustains it; present in the smallest insect; present in the most distant nebula, whose light, just arriving at our eye, has been millions of years on its journey, — that this infinite Being should have been born in Palestine, seems to confute itself by its very statement. Who took care of the universe when God was an infant in the arms of the Virgin Mary? Jesus was born and died; but God cannot be born, and cannot die. Jesus suffered from hunger, fatigue, and pain; but God cannot suffer. Jesus was seen by human eyes, and touched by human hands; but no man hath seen God at any time. Jesus had a finite body; but God is Spirit. Jesus was tempted; but God cannot be tempted with evil. Jesus prayed; but God cannot pray. Jesus said, "My Father is greater than I;" but God has no one greater than himself. Jesus said, "I can of mine own self do nothing;" but God can of his own self do every thing. Jesus said "that he came down from heaven, not to do his own will;" but God always does his own will. Jesus said that there were some things he did not know; but God knows every thing. He declared that all power was *given* to him in heaven and earth; but God's power cannot be given to him. Scripture, therefore, as well as common sense, seems to deny the Orthodox doctrine of the Deity of Christ.

The common Trinitarian answer to these texts is, that Christ is speaking in his human nature when he asserts these limitations. But this answer, as Dr. Bushnell has well shown, is no answer; for, as he says, "it not only does an affront to the plain language of Scripture, but

virtually denies any real unity between the human and the divine." Jesus does not say, "All power in heaven and earth is given *to my human nature*," but "to *me*;" and when the Trinitarian himself declares, that in Christ, with two natures, there is but *one person*, the question is concerning that one person, whether *that* is finite or infinite, absolute or dependent, omniscient or not so, omnipresent or not so, omnipotent or not so. The question does not concern his nature, but himself. The one person must be either finite or infinite: it cannot be both.

But now we ask, What substantial truth underlies this formal error? what truth of life underlies this error of doctrine?

Let us remember how empty the world was of God at the time of Christ's coming. The wisest men could speak thus with Pliny: "All religion is the offspring of necessity, weakness, and fear. What God is, — if, in truth, he be any thing distinct from the world, — it is beyond the power of man's understanding to know." All intelligent men agreed, that, if God existed, he could not possibly take any interest in the affairs of the world or of individuals. Phariseeism on the one hand, and Sadduceeism on the other, — a religion hardened into forms, and an empty scepticism, cold and dead, — divided the world between them. But men cannot live without God, and be satisfied. They were feeling after him, if haply they might find him, who is not far from any one of us.

Then Christ came: and, in all that he said and did, he spoke from the knowledge of God; he acted from the life of God. Here was one, then, at last, to whom God was not an opinion, but a reality; through whose life flowed the life of God in a steady current. We see that all sincere souls who came near Jesus received from him the same sight of God which he possessed; for faith in a living and present God is so congenial to the nature of man,

that it carries conviction with it wherever it is not a mere opinion, but a state of the soul.

Those, therefore, who could find God nowhere else, found him in Christ. Those who saw *him*, saw the Father. As when, through an open window, we behold the heavens; as when, in a mirror, we see an image of the sun, we do not speak of the window or the mirror, but say that we see the sun and the heavens: so those who looked at Christ said that they saw God.

The apostle said that God was in Christ; and this was wholly true. Christians afterwards said that Christ was God; and they thought they were only saying the same thing. They said that Christ had a divine nature as well as a human nature; and in this also there was no essential falsehood: for, when we speak of our nature, we intend merely by it those elements of character which are original and permanent; which are not acquired, do not alter, and are never lost. God dwelt in the soul of Christ thus constantly, thus permanently. The Word thus "became flesh, and dwelt among us." The word of the Lord *came* to the prophets; but it *dwelt* in Christ. He and his Father were one. The vital truth of all this was, that men were now able to see God manifested in man as a living, present reality. "*Here*," they said, "is God. We have found God. He is in Christ. We can see him there."

Is it any wonder that men should have called Jesus God? that they should call him so still? In him truly "dwelt the fulness of the Godhead bodily;" and this indwelling Spirit expressed itself in what he said and what he did. When Jesus speaks, it is as if God speaks. When Jesus does any thing, it is as if we saw God do it. It becomes to us an expression of the divine character. When Jesus says to the sinner, "Go, and sin no more," we see in this a manifestation not merely of his own com-

passion, but of God's forgiving love; and when he dies, although God cannot die, yet he dies according to the divine will, and thus expresses God's willingness to suffer for the redemption of the world.

When we look at Christ's Divinity from this point of view, the distinction between the Trinitarian and Unitarian seems almost to disappear. Still the question remains, Is it right to call him God? The distinction remains between saying, "God was in Christ," and saying, "Christ was God." In short, was the *person* of Christ human or divine? We agree with the Orthodox in saying that Christ had two natures, — a divine nature and a human nature. We also maintain with them that he had one person. But the question comes, Was that one person divine or human, finite or infinite, dependent or absolute? The consciousness of the one person is a single consciousness. Christ could not, at the same time, have been conscious of knowing all things, and of not knowing all things; of having all power, and of not having it; of depending on God for all things, and of not depending for any thing. One of two things alone is possible. Either Christ was God united with a human soul, or he was a human soul united with God. When Christ uses the personal pronoun "I," he must mean by that "*I*" either the finite man or the infinite God. I believe the Unitarian is right in saying that this personal pronoun "I" always refers to the finite being and consciousness, and not to the infinite Being. For example: "*I am not alone; but I, and the Father that sent me.*" "*I proceeded forth, and came from God; neither came I of myself, but he sent me.*" God cannot proceed from God; God cannot send God. Again: "If I honor myself, my honor is nothing: it is my Father that honoreth me." This cannot mean, "If God honors God, his honor is nothing; but it is God that

honors him." It must mean, that the human being, Christ, receives his honor from the Divine Being. This view — that the person of Christ is human, but is intimately united and in perfect union with the indwelling God — makes all Scripture intelligible. Any other view is either unintelligible or contradictory. This view of the divine nature of Christ, united with the human person of God dwelling in the flesh, does not confound the mind like the common Trinitarian view, and yet has a value for the heart, of paramount importance. If Christ is really a man like ourselves, made in all respects like his brethren, and yet is thus at one with God, thus full of God, it shows us that sin, and separation from God, is an accidental thing, and not any thing necessary. If Jesus is truly a man, he redeems and exalts humanity. What he has been is a type of what all men may be. Thus the Apostle Paul speaks, when he says that "all things were created in Christ, who is the beginning, the first-born from the dead, that he might go before us, or be our leader in all things;" which is a much higher view than the common understanding of the passage, which merely supposes him to have been God's instrument in creating the physical universe. He is the image of the invisible God, — the first-born of the whole creation. This creation is the new creation, — that which is intended in Revelation [iii. 14], where Christ is spoken of as the Amen, the faithful and true Witness, the Beginning of the creation of God; and that which Paul means, when he says that in Christ Jesus neither circumcision nor uncircumcision are worth any thing, "but the new creation."

All such passages refer, as it seems to me, not to a past natural creation, but to a future supernatural creation, — a creation of life eternal, which, beginning in Christ, is to embrace the whole of humanity.

And I cannot but think this doctrine far truer, as well as more Orthodox, than the Arianism which so long struggled in the Church for supremacy. This view, which supposes that Christ was neither truly man nor truly God, but some high, pre-existing being between the two, appears to me to be the falsest and most unsatisfactory of all the doctrines concerning Christ's person. It separates him more entirely from our sympathies than either of the others. It destroys both his divinity and his humanity; and, by giving us something intermediate, gives us really nothing. It makes his apparent human life a delusion, his temptation unreal, his human sympathies and sorrows deceptive. I think, therefore, that the Church was right in rejecting the Arian doctrine.

I think it was also right in rejecting the Humanitarian doctrine, or that of mere Naturalism. Christ was something more than mere man, — something more than Moses and Elijah, — something more than a man of great religious genius. The peculiarity of Christ was, that he was chosen by God's wisdom, and prepared by God's providence, to be the typical man of the race, — the God-man, in whom the Divine Spirit and human soul become one in a perfect union. He was placed, by an exceptional birth, where the first Adam stood, — rescued from inherited depravity, made in the image of God. Then the Spirit was given him without measure. The word of God *dwelt* in him, and did not merely come to him as a transient influence for a special purpose. Add to this a freely chosen aim of life, and a fidelity which was always about his Father's business, and aiming to finish the work which was given him to do, and we have a being in whom we can see either a manifestation of God or a manifestation of man. The Spirit in Christ was God: the soul and body were human.

NOTES ON THE BIBLE.

VII. — *King James's Translation of the Bible.*

The translation of the Bible which is in common use was made in the reign of James I., and under his direction, A.D. 1611, — two hundred and fifty-one years ago.

Before giving an account of the manner and accuracy with which the work was done, it will be well to glance at the previous translations which had been made into the English language.

In 1400, Wiclif translated the whole Bible from the Vulgate, which was in Latin. This was before the invention of printing; and only the New Testament was printed till this century. Recently his whole translation has been superbly printed in England; a noble monument to the scholar and Christian, whose bones were, after his burial, disinterred and burned, and their ashes sprinkled upon the stream which ran past his residence. Many portions of the Bible were translated by Wiclif's followers and others during the next hundred years; but no one of them had general circulation.

William Tyndale and his associates produced, in 1526, a translation of the whole Bible from the original languages, the Hebrew and the Greek. This is called "Tyndale's Translation." It was printed in Germany. Of the Old Testament, however, he printed only the books of Moses and the prophecy of Jonah. He suffered martyrdom in 1536.

Myles Coverdale translated the Old Testament anew, and revised Tyndale's translation of the New Testament, 1535.

In 1537, a new edition of the Bible appeared, professing to be the work of one Thomas Matthews, — an

assumed name of JOHN ROGERS, the celebrated martyr. The edition was based on Tyndale's translation; but it was thoroughly revised by Rogers.

Archbishop Cranmer employed several eminent scholars in 1537, when the Bible was licensed to be read, to make a revision of Matthews's or Tyndale's Bible; which revision was published in 1539, and called the "Great Bible," or "Cranmer's Bible." In the same year that "Cranmer's Bible" was published, a revised edition of Matthews's Translation, or Bible, was published by Richard Taverner, and called "Taverner's Bible."

With so many editions in circulation, and each differing from all the others, the people, both clergy and laity, were naturally confused. Sometimes one edition was authorized to be read, then another, then none; now this one was ordered to be burned, then that. Henry VIII. now died, — fortunately for Bibles as well as men. Edward VI. ascended the throne, 1547. During his short reign of six years, the Scriptures were freely circulated in the different translations, or revisions of old translations. At least *twenty-five* editions of the New Testament were published; amounting to probably *seventy-five thousand* copies. There were also published at least *thirteen* editions of the whole Bible; making, probably, *thirty thousand* copies. These, including those which were in use and printed before this reign, would swell the whole number of copies to about *one hundred and twenty thousand* which were circulated during Edward's reign. He died all too soon for the cause of Protestantism. On the accession of Mary, justly called "Bloody Mary," the circulation of the Scriptures was forbidden, the copies in existence sought and burned, and those who read them burned with them. Of course, nothing was done in England by the Protestants toward perfecting their present translations or making new ones.

But the exiles at Geneva, in Switzerland, set about a new translation, assisted or directed by Myles Coverdale. They finished and printed the New Testament in 1557; but the Old was not published till after Mary's death, and Elizabeth had ascended the throne, when the Scriptures were again freely circulated. This edition was more than a revision of Coverdale's Bible; though his translation was doubtless the basis of theirs. Abundant marginal notes were inserted, which made it very popular; and it kept its place in many families for years after James's translation was published. It was the favorite version of the Puritans. It was important for the Established Church to authorize some one of the versions for public use, or make a new one. The latter course was determined on; and Archbishop Parker appointed some of the most noted scholars of his day, mostly bishops, to enter upon the work, as he assigned them portions of the Bible. It turned out to be nothing more than a thorough revision from existing translations; and was called, when published (1568), the "Bishops' Bible." This was used in the churches; but it never displaced the use of the "Geneva Bible" in families. It was not so good a translation. Yet we shall see that it was made the basis of our translation by direction of James.

The Roman Catholics published the Anglo-Rhemish translation in 1582.

King James I. ascended the throne, 1603. He was a pedant and a bigot. He readily accepted the proposal of the scholars of his day to direct and encourage a new translation of the Scriptures. Forty-seven scholars were selected to do the work; each person doing a portion, and a select committee revising the whole. The new translation was published in 1611. It could, however, hardly be called a new translation; for one of the "instructions"

given by the king to the translators was as follows: "The Bible ordinarily read in the Church, commonly called the 'Bishops' Bible,' to receive as *few alterations* as may be, and *to pass throughout, unless the originals plainly call for an amendment.*" Other "instructions," equally restrictive on the translations, were given, which prevented a free use of such learning as they had. Indeed, our translation is only a *thorough revision* of the "Bishops' Bible." That these scholars were faithful in their work is not to be questioned. But if scholarship had so improved from the time the "Bishops' Bible" was published, 1568 to 1611 (only forty-three years), as to render another translation necessary, what shall we say respecting the need of a new translation now, after *two hundred and fifty-one* years, especially when we consider what light has been thrown on biblical antiquities by modern travellers, and on the science of philology by modern scholars?

Let us now examine this translation of ours, which is, in fact, but little more than a revision of previous translations. We do not propose to weary our readers with minute criticism. In some books the translation is very good, in others very bad. The translators were not equally skilled, and their work is not equally good. The Book of Job is sadly done. The historical books are better translated than the prophetical in the Old Testament, and the Gospels are better translated than the Epistles in the New.

Sometimes the translator utterly misunderstood the original. We will give a few examples.

1. The first is taken from the twenty-eighth chapter of Job, in which the writer is giving a description of the skill and activity of man as displayed in mining operations: —

Common Version.	*Noyes's Translation.*
1. Surely there is a vein for the silver, and a place for gold *where they fine it.*	1. Truly there is a vein for silver, And a place for gold, which men refine.

2. Iron is taken out of the earth, and brass is molten out of the stone.

3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4. The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5. As for the earth, out of it cometh bread; and under it is turned up, as it were, fire.

6. The stones of it are the place of sapphires; and it hath dust of gold.

7. There is a path which no fowl knoweth, and which the vulture's eye hath not seen.

8. The lion's whelps have not trodden it, nor the fierce lion passed by it.

9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10. He cutteth out rivers among the rocks, and his eye seeth every precious thing.

11. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

2. Iron is obtained from earth,
And stone is melted into copper.

3. Man putteth an end to darkness:
He searcheth to the lowest depths
For the stone of darkness and the shadow of death.

4. From the place where they dwell they open a shaft:
Unsupported by the feet,
They are suspended, they swing away from men.

5. The earth, out of which cometh bread,
Is torn up underneath, as it were, by fire.

6. Her stones are the place of sapphires,
And she hath dust of gold for man.

7. The path thereto no bird knoweth,
And the vulture's eye hath not seen it:

8. The fierce wild beast hath not trodden it;
The lion hath not passed over it.

9. Man layeth his hand upon the rock;
He upturneth mountains from their roots.

10. He causeth streams to break out among the rocks,
And his eye seeth every precious thing.

11. He stoppeth the dropping of the streams,
And bringeth hidden things to light.

2. Take another shorter passage, from Isa. vi. 13:—

Common Translation.

"But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof."

Noyes's Translation.

"And though there be a tenth part remaining in it,
Even this shall perish by a second destruction.
Yet as, when the terebinth and the oak are cut down,
Their stem remaineth alive;
So shall the holy race be the stem of the nation."

3. One other passage of this kind will be sufficient for our purpose (Ezek. xxi. 14–16):—

Common Translation.

14. Thou, therefore, son of man, prophesy, and smite thine hands together; and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

15. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright; it is wrapped up for the slaughter.

16. Go thee one way or other, either on the right hand or on the left, whithersoever thy face is set.

Noyes's Translation.

14. Thou, therefore, son of man, prophesy, and smite thine hands together; for twice, yea thrice, cometh the sword,—a sword of slaughter, a sword of great slaughter, that beset-
15. teth them on every side. That their hearts may faint, and their overthrown may be multiplied, I have set the terror of the sword against all their gates. Ah! how is it made to glitter, polished for slaughter!
16. Unite thyself, smite to the right, prepare thyself, smite to the left, whithersoever thine edge is turned!

Many more passages might be quoted; but these are sufficient for our purpose. We wish to give some illustrations of particular words.

In Exod. xxxviii. 8, our translators make the writer say, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women," &c. A metal-

lurgist, indeed, he must have been, to make *brass* out of *looking-glasses*. It should be "brazen mirrors," not "looking-glasses." Job is made to anticipate the invention of printing, thousands of years, by saying (chap. xix. 28), "Oh that my words were *printed* in a book!" The word "hell" is used to translate two words in the original which have a very different meaning. It is used for "Hades," which is "the place of departed spirits;" and for "Gehenna," which is "the place of punishment." Hence, when the Psalmist says, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption," a very erroneous idea is conveyed. A "holy one" would not go to "hell" at all, much less be left there. It should be "Hades," not "hell." The word "devil" is used also to translate two words which are different. Persons were not possessed with "devils," but with "demons," which were the "spirits of dead wicked men." *Diabolos*, the Devil (there is but one spoken of), was quite another personage.

There are a great many obsolete words which now perplex the reader, and words whose signification has changed so as to mislead. In Acts xxi. 15, we read that Paul and his companions "took up their *carriages*, and went up to Jerusalem:" "took up their *baggage*," it should be. We do not use "carriage" for "baggage." In 1 Sam. xx. 40, Jonathan is said "to have given his artillery unto his lad;" i.e., his "weapons." In the New Testament, the boats on Lake Gennesaret are called "ships." "Prevent" is used to signify "anticipate, or go before." Paul says (1 Thess. iv. 15), "We shall not prevent [that is, 'go before'] those who are asleep." "In the morning," says the Psalmist (Ps. lxxxviii. 13), "shall my prayer prevent ['go before'] thee." We are not aware that the words "prevent" and "prevented" are used in the Bible in any such sense as to "hinder," which is their present signification. The verb

"ear" and its derivatives are used in the Old Testament for "ploughing;" as in 1 Sam. viii. 14: "The king will set them to ear the ground." "Wist," "wit," "wot," are used for "know." "Let" is frequently used for "hinder;" as Rom. i. 13: "I purposed oftentimes to come unto you (but was let ['hindered'] hitherto)." "Coast" is used for "border;" as "coasts of Tyre and Sidon." "Meat" is used for "food" generally; "meat-offering," i. e. "meal-offering." "Hay" is used for "herb:" "The hay appeareth and the tender grass." "Tell" is used for "count:" "He telleth the stars, and calleth all of them by their names."

It is not necessary to continue these illustrations. We have given a sufficient number and variety, to show that it is superstition, and not faith, which maintains the immaculateness of our translation of the Bible. There is need of another and a better one. The piety as well as the scholarship of the age demands it. While the American Bible Society declines to make even those few improvements which its charter would permit, the Baptists are devoting themselves in most commendable earnestness to the work of a thorough revision of our translation. Individual scholars have done nobly. May a translation soon be given us which all denominations can use as King James's translation is now used!

We cannot close this article, already longer than we intended, without speaking a strong word in condemnation of the manner in which people are led astray by their teachers on this subject. It is not (or was not a short time since) an uncommon thing for preachers to awaken the fears and suspicions of their hearers by proclaiming that Liberal Christians were "destroying the Bible," because we advocated a revision of the present translation; and that we "denied the Bible," because we denied the perfectness, the inspiration, of King James's Bible. Pious

frauds are not confined to the Papal Church, nor did they cease with the dark ages. The old Church often sinned ignorantly. The modern cannot be excused on that ground. There will be a reckoning one day, which will make many lips, glib in denunciation here, whiter than marble; and many tongues, here voluble with defamation, silent as the grave.

This leads to a consideration of the inspiration of the Bible.

"ARE THERE FEW THAT BE SAVED?"

In all quarters of the theological horizon, we find signs of promise and progress. Hardly an issue of any of the more solid Orthodox journals comes to our hand, in which we do not discover some cheering evidence of doctrinal heresy. The "Boston Review," established as the organ of old-school Calvinism, has uttered, of late, some words which sound strange from such a source. The "Bibliotheca Sacra" is in danger of sacrificing its evangelical consistency to its catholic scholarship, and allows each of the several sects room and a hearing in its pages. Brownson's Romanist Quarterly speaks of the Bible and its proper use as its editor might have spoken a score of years ago, when he was an open Rationalist. In the Methodist Quarterly for January of the present year, among other excellent essays, — biographical, literary, and scientific, as well as theological, — we find a paper, which, but for its somewhat stilted rhetoric, might have fitly appeared in one of our Liberal journals. The words are long, and there is a disagreeable mannerism in the style; but the sub-

stance of the article is excellent and cheering. The title, "Equation of Probational Advantages," very dimly foreshadows the views which the article presents. We shall do a service to our readers by giving these views in more condensed form, and in simpler language.

This writer is not the first who has been distressed by the folly and the cruelty which the Calvinistic theory of salvation fastens upon the government of the all-wise and the loving Father. He is not content that so large a portion of the human race should inevitably be damned eternally, and that from no fault of their own; that the elect should only be the small company who may have been personally and consciously regenerated in the use of positive Christian means. He does not like the thought, that God has created so many men and nations and races only to save a very few, and has made his heaven so much smaller than his earth. He finds that such a divine order is neither wise nor right, and is forced to some contrivance by which these involuntary reprobates can be saved from their logical hell. There are three classes of the unregenerate, certainly, who ought not to be condemned. First, there are infants, who die not only before they have had opportunity for repentance, but before they have had consciousness of sin. Surely these are not damned. Half the human race do not (so the statistics aver) reach the age of seven years upon the earth. It cannot be that all these are lost, — these who are presented as the types of innocence, beauty, and angelic holiness. Second, there are those who reach adult years, but remain infants mentally; never coming to that state when they are capable of religious thought, or able to pass consciously through a religious experience. A very large proportion of those, who are classed "geographically" as Christians, never have, and never can have, any intelligent knowledge of *Christ*. Some are idiots; others are hindered by social

influence from any contact with saving Christian influences. Are all these millions of unfortunate men to be left reprobate for the fault of their nature or their position? Is the misfortune of the idiot to be doubled by his final sentence? Are those whose earthly misery shuts them out from all acquaintance with Christ to be denied any chance of finding him in a better world?

In the third place, there are the real heathen, the devotees of false religions, of whom most have never heard of Christ, and the rest have only heard of him as the sign of a false and infidel religion. Are the heathen all to perish everlastingly because they are heathen? Will only the insignificant few, whom Christian missionaries are able to turn to the confession of the gospel, come ever into the Lord's favor and joy? The former Calvinistic theory gave the heathen, one and all, to perdition; and we can remember when it was urged as the missionary appeal, that so many immortal souls were every day perishing because no gospel had come to them. Our Methodist writer rejects this belief, and disavows this appeal. He will not allow that hell is the inevitable portion of all who bow down to idols, or that such a terrible alternative is given as the proper stimulus of missionary zeal.

To these three classes he might have added the fourth class, — those who lived and died before Christ came into the world, and were so prevented from any personal share in his atonement. When all these are taken together, — the infants who have died in infancy; the idiots who have never come to mental maturity; the unfortunate in Christian lands, who have not, from their social state, been able to learn of Christ; the innumerable heathen (Buddhist and Parsee and Brahmin and Moslem); and the still greater multitude who have died, before Christianity, as a system, began to be, — a very strong case is made out against the Calvinistic theory, in its simple and unlimited state-

ment. If all these are lost, then there are few, indeed, who are saved.

In opposition to this theory, our Methodist writer declares the principle, that only those are properly condemned who have not had a full and fair opportunity to be saved. He Italicizes the statement, that "*no man is ever condemned to everlasting death who has not enjoyed full means and opportunity for salvation, and has wilfully rejected them by persevering in a course of conscious sin.*" The ungrammatical structure of this sentence makes the writer say just the opposite of what he intends; but his meaning is clear enough: only a *wilful rejection* of Christian opportunities can doom a man to perdition. This is a sound and sensible proposition. It tells who are not lost. But it is negative: it does not tell us who are saved. The supplementary proposition is, that, even where there is no personal knowledge of Christ or of his religion, two things may give men a share in the Christian atonement, — "*the spirit of faith and the purpose of righteousness.*" The "spirit of faith" is not perfect faith; but it is faith of the heart and will, and is accepted by God as real faith. There is abundance of this faith — of faith which is in sympathy with the spirit of Christ — in lands where his name is not known, and in hearts which seem bound to another worship. The purpose to do good is the evidence of the existence of this spirit of faith. A concise expression of the thought is in the formula, that any are saved "who live up to the light they have." In still fewer words, we might say that "*sincerity* is salvation." All who are true to their moral nature, and to their opportunities of good, are justified before God, whatever be their form of faith or the word of their confession.

An easy answer to this statement is, that "we have no reason to suppose that there are in heathen countries any *who live up to* the light they have." — "But are there any

in Christian countries," asks our Methodist friend, "who live up to the light that they have? Would not a sentence of the heathen, on this ground, be as truly and logically a sentence of all Christian nations, of all Christian churches, nay, of every individual Christian? If unfaithfulness to its light is the reason for reprobation, then is the Christian Church, which has allowed, encouraged, aided, in almost every kind of vice, most surely cast out from salvation. We shall have to make a comparative standard; and, unless we will condemn the Church in our verdict, shall have to affirm that 'he is a saved heathen, who lives as nearly up to the light he has, as does the Christian, who is finally saved, to the light he has.'"

There is really in Heathendom a *church* composed of all whose earnest and believing spirit, and whose righteousness of life, according to their knowledge, correspond to sincere faith in the Christian Church; and every true missionary will recognize such a church waiting for his word. The real guilt of any heathen (and this is large enough) — the guilt that makes him "responsible and damnable" — is where he sins freely, and "beyond the equitable and indulgent excuse from his condition." This is Paul's doctrine in his letter to the Romans. He argues that the heathen have their own moral law, by which they are to be judged; and that their sin and vileness come from their forgetfulness and violation of this natural law. The wrath of God is upon them, not because they are heathen, but because they are not honest and righteous heathen.

There may be localities in Heathendom, indeed, where moral depravity is so absolute, that every man and woman there is personally and positively a sinner beyond grace. "But so," says our friend, "there may be spots in Christendom, where a degree of morality prevails, where a *professed church exists,* and a form of religion is en-

acted, *where not a responsible soul is in a state of salvation.*"

It is a great error too, so this writer thinks, to confound "*temporal* moral aspects" with "eternal prospects." In temporal morality, a negro hamlet may not seem to have the advantage of an American village; but its chances for the other world may really be much more favorable. If we make due allowance for its inferior advantages, "its collective prospect for eternity may be far superior." The balance at the final judgment may be larger for Madagascar than for New England. It shall be more tolerable for Sodom and Gomorrha, at the last day, than for Capernaum and Bethsaida. The eternal joy of the poor savages, who live almost an animal life, knowing no better, may be greater than that of church-members whose hearts are set on Mammon.

This is not the common view, by any means, of the sects which are foremost in foreign missions. It would seem to check the ardor of missionary zeal rather than arouse it. But our Methodist writer finds that such an optimist view of Heathendom is a real incentive to missionary zeal. To his mind, "bold assertions, that the world, without the pale of Christendom, is damned in mass, never quicken the pulse of missionary zeal. They encourage scepticism, and create revolt of the better nature. Thoughtful minds draw from them conclusions quite unfortunate for the moral government of God. The main impulse of missionary activity should not be, that the heathen are lost for ever by the fault of their nature and condition; but that Christians are most justly ruined, if they do not impart their light, their knowledge, and their righteousness. The great end of missionary exertion is to carry the Christian light, to meet, to increase, and to purify the heathen wisdom and righteousness; to set be-

fore Heathenism the Christian ideal. When a missionary goes to the heathen in the spirit of faith, believing that they are well disposed to the truth, he will find that they are ready to welcome him with an answering spirit of faith. It is not Heathenism alone, but Christianity as well, which becomes better in imparting what it has of good."

In the future world, there are *grades* of retribution; and, in that world, the saints of all ages shall be "graded to a proportionate level." Calvinism saves a few, but shuts out the great majority. In the opinion of this Methodist writer, on the contrary, it is the many who will be saved, while only the few are lost. Nay, he goes even farther, and comes upon the ground of a final restoration and a universal salvation. The great advantage of the millennial age, "worth centuries of martyrdom, warfare, and missionary toil, is, that, generally speaking, *all* are saved, — all through, perhaps, countless generations; and we are inclined to indorse the opinion, that the finally lost will be proportionally as few as are the criminals executed upon the gallows at the present day in comparison with the rest of the community. They will be the malefactors of the world, perhaps of the universe." This single exception seems to prove the rule, and justify the use of the word "all" in the previous sentence, which the writer, and not ourselves, doubly Italicizes. This view of the condition of the heathen, and of their guilt before God, is substantially that which we find presented in the recently published commentary on the Epistle to the Romans by the brave and simple-hearted Bishop Colenso. It is the proper fruit of the Arminian theology, indeed; yet it is not usual, for those who hold to the "Trinity and its kindred doctrines," to admit so much of the large salvation of men and the free grace of God.

HINDOO MISSION.

To the Editor of the "Monthly Journal," &c.

BALTIMORE, Feb. 11, 1863.

DEAR SIR AND BROTHER, — I last night received the following letter from my head teacher in Calcutta, which I think does him honor, and is not unworthy of our cause. I will copy it here in full, and it shall speak for itself. C. H. A. DALL.

To the Rev. C. H. DALL.

No. 85, DHURRUMTOLLAH, 6th December, 1862.

REV. SIR, — Your favor, dated Boston, 16th September, reached me in November last. I said in my last to you, that, after the Doorga Poojah holidays, nearly thirty boys had not appeared. In November, some seventeen boys came; among whom were three boys, sons of an Orthodox Hindoo. A week after they came here, their parent wrote me a letter, requesting to erase their names from the roll-book, as he does not like that his children should repeat the Lord's Prayer and study Tooshar Bindoo hymns, which inculcate Christian doctrines. A relative of this gentleman holds a situation at the custom-house under Mr. Counsell, who induced the latter to try his influence on me to abolish Tooshar Bindoo hymns, and put a stop to the system of chanting the Lord's Prayer and our "Common Faith," the "Little Drops," &c. Mr. Counsell likewise advised me to do it; and said, that, in case I would persist in my own way, they threatened to withdraw all boys who come here from their quarter, exceeding fifty in number. I replied to Mr. Counsell, that the chief object of Mr. Dall in establishing this school is to imprint Christian principles into the minds of the youths with their other studies; that, under that system, I have been conducting the school for nearly three years; that, for the sake of a few pupils, I *must not* change this system. Nor do I neglect the injunc-

tion Mr. Dall left with me; that is, "to discharge my duties in the school conscientiously, and improve the object for which this institution was founded." Consequently, those three boys and several others were taken away.

However, in this month, eight new pupils were taken in. A hundred and seventy-eight boys present to-day. This shows that the school is in a flourishing state. As to our funds, I beg to say, that what sum of money has been lodged at the Oriental Bank, both before and after you left Calcutta, *I have not drawn a single pie from it*, but, on the contrary, have realized rupees 143 and 15 annas; out of which rupies, 100 were sent to Mr. Scott to be deposited at the Oriental Bank. Baboo Rakhal Dass Haldar has been appointed Deputy Magistrate and Deputy Collector, in the Burdwan District, by the Bengal Government. The day for the annual examination and distribution of prizes is drawing near; on which occasion, I will have to present books to the best boys of the school. Last year I bought books for them, of nearly thirty rupees, besides a silver medal presented by a native friend of mine. I intend to go to Mr. Scott this week to ask his advice. My best compliments to all your children, to Mrs. Dall, and to your old parents.

Will you be good enough to buy for me the following books, and send them here at your convenience, the price of which shall be duly paid by me after your arrival here? 1. A copy of "*Universal Gazetteer* of the world, containing geography of all places in the world." 2. A copy of *Encyclopædia*, containing description of vegetables, minerals, &c. 3. A copy of *History*, such as to contain the *history* of all eminent persons — *historians, philosophers, poets, politicians, and warriors* — of ancient and modern times; also of ancient mythological gods and goddesses. 4. A copy of *Dictionary*, containing explanations of *tech-*

nical terms of sciences and arts. 5. A copy of Dictionary, containing meanings of the Latin, Greek and French phrases frequently met with in newspapers, public lectures, and addresses.

P.S. — A few lines as to the opinions of your friends in America over the Useful-Arts School will much oblige

Your most obedient and faithful pupil,

DWARKANAUTH SINGHEE.

OUR HONORED DUST.

A Sermon preached at the Funeral of the Rev. A. H. CONANT, Chaplain of the 19th Regiment, Illinois Volunteers, by ROBERT COLLYER, Feb. 17, 1863.

2 CHRON. xxiv. 16: "They buried him among the kings, because he had done good both toward God and toward his house."

THIS was a noble history and a noble end. It is also a most touching and suggestive summary of the nature and consequences of a good life. The man had done good, both in the nation and in the church: so, when he died, the nation and the church joined to honor his dust. They buried him among the kings. It is perhaps twenty-seven hundred years since those Hebrews stood weeping beside all that was left on this earth of the good citizen, and servant of God. The frame that held and answered to the bidding of the strong and beautiful soul has long entered into other forms. It is —

> "Blown about the desert dust,
> And sealed among the iron hills."

It has risen into grass and flowers, palm-trees, corn, and vines. The sepulchres of the kings are lost or doubtful; the sacred seal is broken, the sacred associations forgotten. 'The outward man perisheth; but the inward man is

renewed day by day." Jehoida (known of Jehovah) can never be forgotten. Little children spell his name painfully, and say after it, "He was buried among kings, because he had done good." Young men read, and are touched with a holier ambition; men in the thick of a good life, and a little disheartened, take some fresh courage. When the people had buried him, and the scribes had recorded his name in the temple-rolls, they left him to his rest. The sepulchre was sealed; the busy life began again; all the men died that had ever known him. Time gnawed the wood, rusted the iron, faded the ink, burnt the parchment, burnt the temple, scattered the nation far and wide. Time could not touch the good name and fame itself. It was sown in the weakness of marble and parchment and poor human memories: it is raised in the power of a great unfading history, touched with the mystery of a divine inspiration, committed as a most sacred trust to the most trusty races on the globe, translated into all tongues, read in all countries. Mortality is swallowed up of life, "because he had done good both toward God and toward his house."

Now, friends, we meet in some such relation as this to-day, to look for the last time on the face, and to mourn the loss, of as good a man as we have ever known, who has fallen in the first autumn-days of his life. We meet in this lonely outpost church, where for so many years the Master, walking among the golden candlesticks, found him always in his place; and, as he blessed him, said ever, "Because thou hast labored, and hast not fainted." We meet with the mother on whose breast he nestled, — a baby new to earth and sky; with the father who held his first-born with the ever-wondering, clumsy tenderness of the man, trembling over the sacred trust; with the dear one who has been to him as his own life for more than six and twenty

years; with the children who have grown up, in the near presence of his love, to the full estate of man and woman; and with the little babe, the infant of days, that he has never seen, and who will not see *him* now, until, in the good time of God, the voice shall say, "Behold thy son!" as they both stand near the cross no longer, but the throne. The vision is full of pathetic groupings: the natural impulse is to weep. Death always touches with his cold the gathered treasure of tears in some heart. One wept for the vile Roman, whose life was one deep execration. Then how near to the deepest spring of tears we stand to-day! A man, so good, *dead!* Father, mother, wife, children, the church consecrated by his ministry, the fair country-town that came up with him out of the wilderness, all sitting in the shadow of death!

And I cannot tell you not to weep. A good man may hide his tears as he hides his most sacred prayers; but a good man will no more try not to weep, in some sorrows, than he will try not to pray in some sorrows. There is a tearless philosophy, as there is a prayerless philosophy; but both alike are far removed from nature and from God. It is surely not unmanly in me to do either this or that after the manliest man that ever stood beside a grave. For tears are often the sweet waters of the nature, turning themselves into blossoms of hope and trust, if we let them flow outward; but, if we keep them imprisoned in the heart, turning to a black bitterness and decay. Alas even for Judas, when he finds he cannot weep! I think the recording angel waits for the tears of the vilest, and cannot write down sentence against a broken heart; but tears, falling from good men's eyes for a good man dead, are a sacrament. I think, when the angels, jealous for the sanctities of heaven, see them, they whisper, "Behold, how they loved him! We must make him free of our guild: the orders of

the angels are all possible to a man for whom strong-hearted men weep."

And yet, friends, I had not spoken here to-day, if I had no better solace than this possibility of tears to offer you. There must be some other and higher thing than sorrow in such a presence as this. Life is not laid out in squares, — to-day so much sorrow, to-morrow so much joy, — on its most ordinary levels. How much more, how much more, now, may we hope for some great intimations of solemn rapture! That is a wonderful history, my brother, read you, when you study it, as it opens inward to the soul. We stand beside our dead; we believe them dead; and, lo, they are not dead! We cry out piteously, "Lord, if *thou* hadst been here, my brother had not died." By and by, the Lord answers very quietly, "He that believeth in me, though he were dead, yet shall he live." We cry, "Lord, it is impossible: he has been dead four days! — four days!" The Lord replies, "Come forth!" and he that was dead comes forth. When the first crushing blow falls, we feel about, bewildered, crying, "My brother is dead!" But we cannot hold out against the gleams of the immortal life: just as he was near to Christ, so surely comes our sense of his blessed resurrection. The poet sings, —

> "Behold a man raised up by Christ!
> The rest remaineth unrevealed:
> He told it not, or something sealed
> The lips of the evangelist."

O poet! wise in the workings of the human heart, why did thy sight fail here? It *is* revealed, — it is an open secret to the Christian, — it is an open secret to-day. Jesus said, "He that liveth and believeth in me shall never die." And yet, friends, I am not sure that even this is the loftiest reach of this time. Is there not some better thing reserved for us? I love this insight of the good old scriptures, that

will permit no struggle between the mortal and the immortal life, when this life is once well done; — that will not permit even Messiah to raise any other than a young man or a young damsel from the dead; — that seem to say to us, "There is one thing sacred, even from the disturbance of what you call miracle; and that is a life over which God has cast the full "Well done!" There is no questioning, whether Isaiah or Daniel or Paul or John shall take up again with the deserted tabernacle, and re-assume the old habitual life. Let the life be once hid with Christ *in God*, and miracle is powerless against it. There is no debatable border-land, when once the soul shall have put on her new robes, and sings, "I have finished my course." Blessed and holy is he that has part in the first resurrection. The scene before me has this look of perfected holiness. My friend impresses me in this way. He has fought a good fight; he has finished his course; he has kept the faith: *henceforth* there is laid up for him a crown of righteousness.

And I say this in the full knowledge of how earnestly he would plead that I would not say it, if this dust could speak for him, and he were still by our side; and, if he were still here, I would not say so openly. But, when once a good man has gone up to God, I think he instantly assumes a new relation. His life after that is not his own, but a legacy to the world, worth so much. If he could come back, it may be he would say, "Tell the exact truth about me; tell it out frankly. If I have fought a good fight, and it was right for Paul to say so of himself while he was in the world, it cannot be wrong for you to say so of me when I have gone out of it." I propose, therefore, secondly, to say why we would bury this dust among kings, because he has done good.

I. Our friend's life was full of a good, sweet, home-made, every-day goodness. This is no place to contend over a

metaphysical goodness; and there are reaches in the absolute goodness, as it shines in the face of God, before which our Saviour himself shrank back, and said, "Why callest thou me good?" I rejoice in the fearful tenderness of the best evangelical teaching about what is to be counted absolutely a good life. It is far better that we should all feel dissatisfied with the best that we can do, and cry out every day, "Not that I have already attained, or am already perfect," than that we should ever say, "God, I thank thee I am not as other men." But there is a certain homely goodness of the common life, that we all understand and honor, even if a man has no such lofty feelings. I mean the goodness that lies in always telling the truth; in always dealing fairly and honestly; in being ready to do a good turn or two, or ten or twenty, for the same man, looking for nothing again; in being trusty as a neighbor and friend, whichever way you are tried; in giving and forgiving; doing a fair day's work for a fair day's wages; in being so pure in word and deed, that, if a petty slander is set afloat, men shall never believe it possible you can have started it; or if a sin is found out, and not the sinner, men shall never whisper, "You may have done it." This, friends, is the common, natural measure of goodness for the common, daily life of a man. These things are the square foundations upon which you must build the tower on which to plant your loftiest standard of goodness. It is the broad, honest goodness about which all fair-minded men agree, whenever they do any thing as real as eating bread. Take any other goodness without this; then take this without that; put them before a common jury, and it will decide the case in a moment. Where this goodness is not found, open-eyed men do not seek for any other. Friends, this is a sacred place and a solemn time. It is said of an old nation, that they held back from bestowing the highest honors on their

dead for a season, so that, if any man had an accusation to bring against the memory, he should be heard; and, if it were proven, the honor should not be given. I stand by the dust of our friend to-day: shall we bury him among kings because he has done good? He has gone in and out before you twenty-one years; you have known him intimately. He must have had his errors: I declare to you, *I* do not know them; and we ministers are commonly kept well informed about the weak side of our brethren. I believe the man does not live who can tarnish his name by one small spot of real dishonor. I call you to witness this day, — you, his neighbors, who have known him so long and so well, — I stand here your spokesman, and declare his public, open, common life in Geneva and Rockford untarnished. We bury him among kings.

II. Then I say, secondly, he was a good Christian. I assume to-day no peculiar sanctity for Unitarianism over any other faith; but, in the presence of this dust, I bait not one comma from the highest claim. What men can attain to by faith in God and in his revelation, I claim for my friend. The question of a wholesome personal goodness, that finds expression in kindly offices and loyalties, is open to all. The neighborhood is the court in which that claim of our life is tried. But it is not so with this. The mystical, spiritual relation of the soul to God can only be fully understood by the soul itself, and by those to whom the soul opens in her moments of rare confidence. "No man knoweth the Father but the Son, and he to whom the Son *will* reveal him." I count that the most hideous of all bigotries, that would question the Christianity of any man who shall do justly, love mercy, and walk humbly with his God. The soul has an absolute right to say where she will seek her home in beliefs and churches. There is no general human way to test a belief, as it enters into the life

of a man, except by some such method as you test a fruit or a flower. Is the belief high, pure, and good, can only be answered by finding whether the life is high, pure, and good. What is sour or bitter may be good for God, and in some way for men too; but we decide by instinct for the goodness of what is pure, sweet, and grateful, over that which is not so. We prefer the perfume of roses, and the taste of the perfect apple, to the sting of the nettle and the acridity of the crab. I stand here to-day, and say, that, by all the tests that can be applied by communities of men, our friend was a good Christian. Every good Christian grace had its own place in his life. He held fast by all that he believed to be essential in Christian beliefs, and grew by their power and inspiration into the high Christian soul, whom to know was to love, and to know more was to love more. No man could commune with him of the high things of the soul, and go away more in the dark; or with his trust in God shaken; or with his conception of God degraded; or with lower ideas of Christ; or with less of "the hate of hate, and love of love." No man came into the near communion of the soul with him, — the revelation of the Father by the Son, — who did not feel, that while others could soar higher, and stay longer, in the pure, cold, almost breathless regions of religious speculation, no Christian soul could help you more than this could; reminding you by its direct and simple realizations of those little ones, whose angels do always behold the face of our Father which is in heaven. He made you feel a pleasant, sunny atmosphere all about you; while other and greater men would have sent you away from the very same discussions with a feeling of dread. I count this among the best things in a Christian man. This atmosphere of sweet, kindly airs and rains and sunshine, where the very clouds fold you like a home, and the night is full of rest, — such, in a

singular measure, was the Christian life of our frien
was good both toward God and toward his house.

III. But there is a final estimate and affirmatic
outreaches all this; and that, in our friend, was the
and glory of his life. He was not only a good ma
common goodness of life, and a good Christian spiri
ing his soul sacredly open to God; but he was true
great trust and duty of his life. He was a faithfu
ster of the gospel; "always abounding in the work
Lord." This story of the good minister would be
interesting if I could recite it from first to last,-
when he was a young man, holding quite another
from that which afterward became the inspiration a
of his life, he happened into William Clarke's st
Chicago (I say, happened, because I see only the
side of Providence); how there he found some little
that touched him in some higher way than he had
before; how he caught from them new glimpses
and the Saviour and the Sanctifier, of life and dea
earth and heaven and hell; then how resolute he
follow these hints of cloud by day, and fire by nigh
finally the waters were parted for him, and he stood
promised land; and then how he went to Cam
because he would not lay hasty hands on the ark o
and fought his way to what was to equip him
ministry, — poor, brave, cheerful, untiring; how ge
friends gave him lifts in secret, delicate ways, as is
of your ever-dear, and now more than ever-dea
England toward such earnest, struggling men;
how he came back here to the West while this regi
so new, and planted himself where we stand to-day.
1842 to 1857, he made your town the centre of an in
that can only be known in the great, full time o
Steadily, year after year, as he found time, he trave

all directions through these regions, with his heart full of the great gospel of God, and his hands full of such printed statements of it as can be made. I saw him first in the spring of 1859. He came into my office, and, holding out his hand, said, "I am Conant, of Rockford." I had never heard the name before; but I liked the honest, good face, the moment I saw it. The clear eyes, the open brow, the kindly voice, — they were very sweet to me; for I was a stranger. From that time we were as brothers. I loved him ever more, the more I knew him. In his home, in his study, in the affairs of his church, in all things about which brothers consult, we consulted. Friends, I *know* the loyalty to God and man, the hope and trust and strong endeavor, that found expression through this dust.

He saw early and clearly the shadow of the fearful struggle between freedom and despotism, whose convulsions are shaking the world to-day. He elected openly whom he would serve: he elected to serve God and the slave; to fight for freedom and right. In this endeavor he never gave place, — no, not for an hour: he was steady through evil report and good report, through honor and dishonor. When despotism decided for cannon, he went into the camp as cheerfully as he ever went into the pulpit: he was the same tireless disciple of Christ in the battle as he had ever been in the church. I had many letters from him as the work went on. He had sore trouble for a time with a fanatic from Chicago, who could not see how a man could be a Christian preacher if he did not roar like a bull of Bashan. This man tried to turn the hearts of his men against him, and partly succeeded for a short time. He poured out his heart to me in a long letter, which I should read to you if I did not know that my friend sees all this now "with other, holier eyes than ours."

I counselled — what I knew he was ready for — that he

should fall back upon the great immovable first thi
always conquer in the long-run (tenderness, goodnes
ful, solid hospital-work), before which Trinity and U
shadows to a rough soldier. I never had the result ma
until yesterday: then it came in a voice from his re
in a paper written by a soldier in the hospital, an
to his son as he brought away the body. I will re
the main parts: "Many hearts will be made sad
they hear that our chaplain has gone to his rest;
fearless soldier's eye will grow wet, when he hears
brave and noble chaplain, who dared the dangers o
River, who never turned aside for bullet or shell, bu
balls flew thick and fast, sought out the wounded,
ministered to their wants, is dead. Never, while I l
I forget him, as I saw him on the field, with his
suspended on a ramrod, marching fearlessly to th
of the suffering; appearing to the wounded soldie
ministering angel. I can never forget the night of t
December, when he labored all the long night seek
wounded. I can hear his voice now, loud and clea
still air, crying, 'Any wounded here that need help
so he labored to the end, taking no rest. When w
'Chaplain, you must rest, or you will die,' he alw
plied, 'I cannot rest, boys, while you suffer: if I di
die helping you.' He sank down at last under his
and he is dead. Let all weepers console themselves
earth has lost, heaven has gained." Friends, th
the words of a man in the ranks. This is the testin
one who saw our friend on the battle-field; who wi
the culminant glory of his life; who saw him stead
the fires and thunders of the day of God. O nobl
O beloved and faithful man! O true knight! we wil
thee among our kings; with Winthrop and Putna
Ellsworth and Baker and Fuller, and a great m

which no man can number, which have gone up out of this great tribulation. And, in the time to come, if men have still the old insight for what is good and great in human life; when this dust shall have risen into the infinite forms of another life; when the marble you place over the grave is dust, and the tongue in which I write this record is dubious or forgotten, — this one flash stricken out by this soldier, "I saw him on the battle-field marching fearlessly to the relief of the wounded, with his red flag suspended on a ramrod;" "I heard his voice ring clear through all the long night, 'Any wounded here?'" "I saw him fall down at last and die, because he could not rest while we suffered," — this history is immortal.

When the noble Greek prepared for his sorest battle, he put on his most beautiful armor: for he said, "If I fall in this battle, the cause deserves that I shall die so; and, if we are victorious, I desire so to meet victory." Our friend is not dead: he has put on his most beautiful armor, and met victory. I cannot, I cannot, mourn him among the dead. Death has no dominion. We bury the dust among our kings: the man stands for ever in the ranks of the immortals. The cause is consecrated afresh to you and me to-day. We must all live better after this, or we shall not stand with him among the sons of God. He has taken a mighty spring; he has gone into a great place. Let us go back to our homes with deeper confidence in our good cause because so good a man has died for it; and let us never fear that what is consecrated by the blood of such martyrs can fail finally of its purpose. We *must* believe with a more solid power in the ultimate triumph of our nation in the vindication of its trust, because he also "ever liveth to make intercession for us."

WESTERN SANITARY COMMISSION.

[Some forty thousand dollars have lately been sent from Boston to the Western Sanitary Commission. The following letter, received some time since from our friend and brother, J. G. Forman, will show the donors how much good this institution has been doing. Although written some time ago, the contents of the letter are still interesting and appropriate.]

DEAR FRIEND, — Leaving St. Louis yesterday, I took from the Western Sanitary Commission Rooms a package of Rev. John F. W. Ware's beautiful tract, "The Home to the Hospital," to distribute in our hospitals at Helena. I have also your last number of the "Monthly Journal," in which you have wisely published this excellent production; and I have read it with the deepest interest, and (shall I confess it?) with tears at the tender and loving words it contains for our poor, sick, and suffering soldiers.

Three weeks ago, I left Helena for Cairo and St. Louis to arrange better mail-facilities for our army; and from St. Louis I was obliged to go home to get well of a dangerous illness contracted at Helena from bad water and food and over-exertion. I am now restored, and returning to duty.

At St. Louis, I found the Western Sanitary Commission attending to their benevolent work with their accustomed zeal and efficiency. The army of the South-west has been largely benefited from this source. Ever since the battle of Pea Ridge, an agent from this Commission (Mr. Plattenburg) has followed it, and supplied its sick with many comforts; without which, hundreds would have died who are now restored to health, and still serving their country. When the battle of Pea Ridge occurred, there was scarcely a pillow, a sheet, a bandage, or a single delicacy of food, for the sick and wounded, until it had been sent there by this noble Commission. Recently they have sent a generous *supply to* Mr. Plattenburg at Helena.

The members of this Commission are well known to you. Mr. Yeatman is a merchant of St. Louis; and, with self-sacrificing devotion to the cause of our country and the welfare of humanity, he gives his whole time to the work of this Commission, without salary; and is always to be found at the rooms of the Commission, attending to the calls of all who seek for help, sympathy, information, or advice; writing letters to distant correspondents, and superintending the entire work of the Commission. Rev. Dr. Eliot is at the Sanitary Rooms a part of almost every day, giving his counsel and aid in a most efficient manner, and securing by his influence and correspondence a large amount of co-operation, and the most valuable contributions from New England. Carlos S. Gruly and George Partridge, able and prosperous merchants of St. Louis, are valuable working members of the Commission, and Drs. Johnson and Pollak are zealously devoted to sanitary labors. Among the associate members, Mr. Hazard has shown a most praiseworthy devotion to the interests of the sick and wounded of our Western armies; coming out from Boston, and giving his whole time and energy to this work, without any other compensation than the satisfaction of doing good. A visitor to the rooms of the Commission is always impressed with the activity of all its agents, — the opening and packing of boxes, the forwarding of sanitary goods, the writing of correspondence, and the answering of inquiries from morning to night. Often it has happened, after our great Western battles were fought, that this work has gone on day and night, and the members of the Commission have remained working, without rest, to send off supplies to the wounded. Among the present faithful agents of the Commission are Mr. Clark (the Secretary), Mr. Cranch, and Mr. Dowling; Mr. Ripley having resigned to become quartermaster of a new regiment.

Another excellent thing which the Commission has ac-

complished is the establishment of the "Soldier's Home" in St. Louis, under the superintendence of Mr. Charles Peabody. This "Home" is a plain, commodious boarding-house, in a central location in the city, on Fourth Street; where soldiers, arriving sick or on furlough, without money, find a welcome reception, and every attention, advice, and information they need.

I remember an instance of the great benefits of this institution. Returning from Salem, Ark., last May, we had in our train a large number of sick and wounded soldiers, sufficiently recovered to return to their homes on furlough, but without money; having been in the hospitals when their regiments were paid off. On our arrival at St. Louis, I went with them to the "Soldier's Home," where they all met a kindly reception from Mr. Peabody and the matron, and were furnished with toast and tea for supper, and had clean beds, and every comfort their situation required. The wounded had their wounds dressed; and the gratitude of the whole party was unbounded. The next morning, Mr. Peabody assisted such of them as had "descriptive rolls" to get their pay from the paymaster, and provided for them to be taken to the cars or steamboat on their way home. No agency could have been more serviceable to them, strangers as they were, inexperienced, far from home, sick, and without money. Without this needful aid, many of these poor fellows would have suffered neglect and deprivation, and perhaps have slept on the platform of the depot, with nothing but a blanket to cover them, and without food to satisfy their hunger. The Soldier's Home appeared to me the "Good-Samaritan" institution of the city.

Another work of great benefit to the army, and naval flotilla, of the West, which the Sanitary Commission has accomplished, was the fitting-up of hospital steamboats on the Western rivers. Immediately after the battle of Pittsburg *Landing*, they obtained the sanction of Gen. Halleck to

their plans, and fitted out several large steamers, which were placed at their disposal by the Government, as floating hospitals, with all the furniture, beds, bedding, and other articles necessary for hospitals, and with surgeons and nurses to take care of the sick and wounded. These steamers rendered most important services in bringing away and caring for the wounded at Pittsburg Landing, and in the care of the sick from the army at Corinth and from the naval flotilla.

Several of these steamboat-hospitals still remain in the service. One, the "Red Rover," is now floating in the river opposite Helena, and belongs to the fleet of gunboats. She was originally captured from the enemy, and appropriated to the use of the Sanitary Commission. She is fitted up in a most excellent manner, and is in charge of Dr. Bixby, who has received a commission as assistant surgeon in the navy, without solicitation; being the reward of faithful volunteer services to the sick and wounded at Vicksburg, which had come under the personal observation of Commodore Davis.

About a month ago, I passed down the river from Memphis to Helena on this hospital-boat, being a personal favor granted to me as postmaster; and was delighted with the order and cleanliness everywhere observable, and with the comfortable situation of the sick and wounded, of which there were over a hundred on the boat. The cheerful spirit of the men was most remarkable. The doctor had taken the boat up to Memphis to obtain ice, and for a change of air to his patients.

Dr. Bixby is a young man, less, I should judge, than twenty-five years of age, of excellent character and abilities, and thoroughly devoted to our country and her defenders. I was greatly pleased with him. When the war broke out, he was in Germany, but came immediately home

to Boston, and offered his services in any capacity in which he could be useful. It was not long till Mr. Yeatman, of the Sanitary Commission, heard of him, and sent for him to come and be an assistant surgeon on one of the hospital-steamers. His kindly presence among his patients is most animating and encouraging to them. His very look is an invitation to confidence and friendship. I cannot but hold up this young surgeon to commendation, it is so rare to find one like him, — upright, religious, temperate, educated, skilful, and devoted to the good of others.

Having no chaplain on board, I learned from him that he often conducts a religious service on the sabbath himself; and as we came down the river, two men, having died, were buried on the Mississippi shore, the doctor superintending the burial, and seeing that boards were set at the head of the graves, which he had marked with the names and the regiments of the men with his own hand. As the rude coffins were lowered into the ground, I repeated the concluding words of the burial-service: "Forasmuch as it hath pleased Almighty God to take to himself the souls of our deceased brothers, we therefore commit their bodies to the ground, in the sure and certain hope of the resurrection to immortality; in which shall be brought to pass the saying, O Death! where is thy sting? O Grave! where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This burial occurred at sunset; and, as the steamer went on her way, my spirit remained on that lonely shore, where, in the shadow of the woods and by the mighty river, we had left all that was mortal of two of the soldiers of the Republic; and I thought at what a great cost our liberties are being purchased anew, and sealed with precious blood.

Fraternally yours,

J. G. FORMAN,

Chaplain Lyon Regiment, Army of the South-west.

OBITUARY.

Rev. Reuben Bates died at Stowe, Dec. 1, 1862, at the age of fifty-four years. No notice has appeared, in our Journal, of this excellent man; and we here give the prominent facts concerning his ministry.

He was the son of Capt. John Bates, of Concord, Mass.; and was born in that town, March 20, 1808. He graduated at Harvard College, in the somewhat famous class of 1829. He was faithful as a student, as he was always faithful in every thing; but his success and usefulness in active life surpassed any expectations his class had formed of him. As he proceeded with his studies in divinity, it became manifest how the heart was quickening the intellect. His first sermon in the Theological School was a marked success; not, indeed, on account of any very new or brilliant thoughts: but it was so full of devotion and piety, that it moved all hearts. In him was fulfilled the saying of Scripture, "His eye was single, and his whole body full of light."

Mr. Bates was ordained at New Ipswich, N.H., June 1, 1834, as pastor of a society of our faith in that town. This society, however, had but a brief existence; and his ministerial life was mainly spent in Ashby and Stowe,—ten years in the former place, and thirteen years in the latter. He was installed at Ashby, May 13, 1835; and resigned his charge, on account of ill health, in 1845. He represented that town, in the Legislature, in the years 1845 and 1846. He was installed at Stowe, June 18, 1846; where he remained pastor till ill health compelled him to resign in 1859. He continued, however, to reside among his people, taking an active interest in every good work; having charge, as School Committee, of the public *schools, and superintending the* Sunday school till within

about three months of his decease. Both in Ashby and in Stowe, his labors were rewarded with much fruit of spiritual and moral good. His people always loved him and trusted him. Very modest and unassuming, he was independent and fearless in all his work. He did nothing to be seen of men; but he labored with all earnestness, industry, and self-devotion, and with careful thought and sound judgment, to see how he could do the most good. He preached, not himself, but the Lord Jesus Christ, unto whom he was thoroughly consecrate. He watched for the good of souls. His people felt the power of a steady and strong influence in favor of rational, practical Christianity; wherein, by word and example, he was faithful to the end.

Mr. Bates married, Feb. 11, 1835, Miss Sarah Elizabeth Pritchard, of New Ipswich, N.H.; who died April 10, 1842, leaving one child, — George P. Bates. He married again, Nov. 25, 1842, Mrs. Helen D. Atwater, of Boston; who survives him, and resides in Stowe.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 27, 1863. — Present, Messrs. Stebbins, Emerson, Hedge, Clarke, Brigham, Newell, Barrett, Winkley, Ware, Nichols, Smith, and Fox.

This was a special meeting, called by the President, for the consideration of an important question requiring immediate attention. After this was disposed of, as some time remained before the usual hour of adjournment, action was taken on several other matters.

The Chairman of the Committee on Western Correspondence presented further information concerning the *society at* Fond du Lac, Wis.; upon whose application for

aid, action was deferred at the last meeting. The following vote, offered by him, was then adopted: —

"*Voted*, That, in view of all the circumstances of the case, — the importance of the place, the activity of the friends of the society, and the disappointments they have met with heretofore, so discouraging, — $300 be appropriated to "the First Unitarian Church of the city of Fond du Lac," to support preaching for the year 1863; to be paid in quarterly payments of $75 each, in April, July, October, and on Jan. 1, 1864. The condition of the payments to be as follows: viz., previous to the payments in April, July, and October, the Treasurer of the Association is to receive a certificate of the pastor of the society, that he has received from them $175, one quarter's salary of $700, which is the portion of the society for the year; and before the payment of the $75, Jan. 1, 1864, the Treasurer shall receive not only a certificate from the pastor of the payment of his salary, but also one from the Parish Committee, showing that all the current expenses of the society, including interest on the mortgage, have been paid."

The Committee on Publications reported that a further supply of "The Soldier's Companion" was needed; and they were authorized to issue a new edition of five thousand copies.

After the transaction of other business, the Board adjourned.

Feb. 9, 1863. — Present, Messrs. Stebbins, Emerson, Clarke, Winkley, Ware, Sawyer, Smith, and Fox.

Most of the time at this meeting was spent in considering the question of the India Mission; the result being the adoption of the following resolution: —

"*Resolved*, That we recognize the earnest, Christian *spirit and zeal with which Mr.* Dall has labored in India

during the past seven years; and we hereby agree to continue him as our missionary for at least two years, from Nov. 15, 1863."

The Committee on Publications reported, that it seemed to them very important that the Association should publish additional tracts in the Army Series on the subjects of gambling, profanity, and intemperance. It was then voted, that they be authorized to issue one or more tracts of this character; and, in view of the smallness of the Army Fund, that $400 be taken from the general funds to meet the expense of their publication.

The Board then adjourned to Monday, March 9.

INTELLIGENCE.

Rev. A. D. MAYO, of Albany, N.Y., has accepted a call from the second Unitarian society, — the Church of the Redeemer, — Cincinnati, Ohio, and has commenced his labors, as their pastor.

Mr. EDWARD I. GALVIN, a graduate of the Cambridge Divinity School in the class of 1862, has accepted a call from the society in Brookfield, Mass.

NEW-HAMPSHIRE UNITARIAN ASSOCIATION. — Several gentlemen of the Unitarian denomination were invited to meet at the study of Rev. James De Normandie, in Portsmouth, on Tuesday evening, Nov. 4, 1862, to consider the plan of forming a Unitarian Association for the State of New Hampshire. Hon. I. Goodwin was chosen chairman; and William H. Hackett, Esq., secretary. After remarks by Hon. H. A. Bellows, Rev. Daniel Austin, and others, on motion of Hon. W. H. Y. Hackett, it was voted, that a committee of five be appointed by the Chair, to consider a plan of organizing a Unitarian Association in the State of New Hampshire, and report to an adjourned *meeting*. The Committee, consisting of Rev. James De Nor-

mandie of Portsmouth, Hon. H. A. Bellows of Concord, Hon. W. H. Y. Hackett of Portsmouth, Rev. Daniel Austin of Portsmouth, and Charles Burley, Esq., of Exeter, prepared a circular, and also appointed Hon. H. A. Bellows to prepare a constitution to be presented at the first State meeting.

At a second meeting, held in Portsmouth, on Monday evening, Jan. 5, 1863, Hon. W. H. Y. Hackett was chosen chairman. The report of the committee was made, and the circular agreed to. It was voted that Rev. James De Normandie, and the chairman and secretary of the meeting, be a committee to fix upon the time for holding a State meeting, to determine the mode of calling the same, and to procure the printing of the proposed circular and such part of the records of the proceedings as they may deem proper.

The meeting for organization was held at Manchester on Wednesday, Feb. 25; when a constitution was adopted, and officers were elected.

ACKNOWLEDGMENTS.

1863.			
Jan.	26.	From Society at West Roxbury, for Monthly Journals	$16.00
"	27.	" Society in Woburn, as a donation, including annual memberships of D. H. Richards, Sparrow Horton, A. H. Hayward, and Eli Cooper . .	45.10
"	28.	" Society in Burlington, Vt., for Monthly Journals	20.00
"	"	" Subscribers to Monthly Journal in Scituate . .	4.00
"	30.	" Rev. Charles Lowe, Ed. I. Galvin, Miss S. W. Moore, and Miss M. H. Moore, to make themselves annual members	4.00
"	"	" Society at East Boston, for Monthly Journals .	20.00
"	31.	" E. G. French, to make himself an annual member	1.00
Feb.	2.	" Subscribers to Monthly Journal in Rev. Dr. Bartol's Society, Boston	16.00
"	"	" Society in Pepperell, as a donation, additional .	6.00
"	"	" Society in Warwick, as a donation	8.00
"	"	" Rev. William T. Crapster, to make himself an annual member	1.00
"	3.	" Barton-square Society, Salem, for Monthly Journals	31.00
"	4.	" Rev. D. N. Sheldon, D.D., to make himself an annual member	1.00
"	"	" Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	58.00
"	"	" Society in Plymouth, for Monthly Journals . .	12.00
"	5.	" *Society in Brighton*, for Monthly Journals . . .	25.00

Feb. 7.	From	Society in Waltham, for Monthly Journals		$7.00
" "	"	De Witt C. Bates, to make himself an annual member		1.00
" "	"	a Lady, for India Mission		1.00
" 9.	"	Society in Uxbridge, for Monthly Journals		25.00
" 12.	"	Society in Montague, as a donation		5.00
" 13.	"	Society in Templeton, as a donation		40.00
" 14.	"	Society in West Dedham, to make Rev. C. S. Locke, James Pettee, Mrs. Theo. Gay, Mrs. Joshua Fisher, Miss Maria Phillips, and Miss Abby Tisdale, annual members		6.00
" "	"	Rev. Jas. T. Hewes, to make himself an annual member		1.00
" 18.	"	a Lady, as a donation		5.00
" 21.	"	Society in Peterboro', N.H., as a donation, $18.25		
		For Monthly Journals	12.00	
				30.00
" "	"	Rev. E. B. Willson's Society, Salem, for Monthly Journals		20.00
" "	"	Society in Billerica, for Monthly Journal, add'l		1.00
" "	"	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund		108.50
" 24.	"	Society in St. Louis, Mo., as a donation		50.00
" "	"	Society in Deerfield, for Monthly Journals		8.00
" "	"	Society in Shirley, for Monthly Journals		4.00

ARMY FUND.

1863.			
Feb. 2.	From	a friend	$4.00
" 9.	"	a friend	20.00
" "	"	"a friend in the faith"	2.00
" 10.	"	P. Anderson Lord	10.00
" "	"	Robert D. Hart	2.00
" 11.	"	T. R. Sewall	10.00
" 13.	"	a friend in Providence, R.I.	5.00
" "	"	a friend	10.00
" 14.	"	"a constant reader of the Journal"	5.00
" 15.	"	Henry Claflin	10.00
" "	"	a friend	2.00
" 17.	"	Hannah C. Stearns	1.00
" 18.	"	a Lady	1.50
" "	"	" " as "a widow's mite"	3.00
" "	"	" friend	2.00
" 21.	"	" "	5.00
" "	"	" "	2.00

Also the following, received through Rev. J. F. W. Ware:—

		Amount already acknowledged		$1,129.04
1863.				
Feb. 3.	From	friends in New Bedford	100.00	
" 6.	"	" " " " "	40.00	
" 12.	"	" " " " "	43.73	
" 15.	"	" " " " "	4.00	
" 19.	"	" " " " "	5.00	192.73
				$1,321.77

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REV. JAMES FREEMAN CLARKE, EDITOR.

BOSTON:

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AT WALKER, WISE, & CO.'S,

245, WASHINGTON STREET.

1863.

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*** The Office of the Association is at 245, Washington Street, B ton. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also at th *place; and all* letters for him, on business connected with the Associati *should be* addressed to him as "Treasurer of the American Unitar *Association*, 245, Washington Street, Boston."

THE

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ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY VI.

Justification by Faith.

THAT portion of the New Testament which speaks so earnestly of justification by faith is by many supposed to have become obsolete for all useful purposes at the present time. The doctrine that "we are justified by faith, and not by works," it is supposed, was intended for the benefit of the Jews alone, and to amount to this,—that admittance to the privileges of the gospel is to be obtained, not by practising the ceremonies and external ritual of the Jewish law, but by a simple belief in Jesus Christ. Accordingly, as no one now-a-days endeavors to become a Christian by practising the Jewish ceremonies, we suppose that there is no present need of this doctrine; and, when we come upon it in the Scripture, we turn over the pages in search of something more practical and profitable. As, in the book of Acts, we read, that, "when Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O Jews! reason would

that I should bear with you; but, if it be a question of words and names and of your law, look ye to it; for I will be no judge of such matters:" so we, when Paul is about to open his mouth to speak to us of this doctrine, think it a mere question of words and names and of the Jewish law, and interrupt him to ask him for something *practical*. If he has any thing to say to us of wrong-doing or wicked conduct, it would be reasonable to hear him; but we will be no judge of such matters as this.

There are many persons, who, while they can understand the Gospels and enjoy them, find it difficult to understand and enjoy the writings of the Apostle Paul. Among these writings, the most difficult is the Epistle to the Romans, and especially that part of it which treats of this doctrine of justification by faith. Any thing which can be done to remove this difficulty will do good; for the writings of Paul are so intimately connected with the rest of the New Testament, that it is not easy to reject them, and yet to believe the rest. It can be done, no doubt; but it is done with difficulty. It is as if one part of the foundation of the house had given way: perhaps the house will not fall; but it has become unsafe. It is as if a part of the wall of a city had been battered down: the breach may be defensible from within; but it is also practicable from without. At all events, we miss the satisfaction of a complete faith, perfect and entire, round and full.

Besides, may there not be something important for us to know in this part of the New Testament? Are we quite sure we do not need these very doctrines, and that they will do us good?

We have said that it is sometimes thought that the questions discussed by Paul were only Jewish questions, — not human questions; that they belonged only to that time, not to all time. But, though the form which they

assumed was temporary and local, there is reason to believe that the substance of the question is one belonging to human nature in every age; that it is the question of the spirit and the letter, the substance and the form, the root and the branches, the inside of religion and the outside. While contending against a particular Jewish error, the apostle unfolded principles by which similar errors may be opposed and refuted in every age.

At all events, it is a matter of fact, that there never has been in the Church any great religious movement which has not immediately gone back to the Apostle Paul, and planted itself on his doctrine of justification by faith. This was the watchword of Luther, and the soul of the Reformation. Luther and his companions armed themselves with this doctrine to contend against the great power of the Papacy and the Romish Church.

Let us, then, endeavor to see what we can of the truth there may be in this doctrine.

And, first, let us see what the doctrine does not mean, and what it does mean.

To be justified by faith does not mean that we are to be saved by our opinions. Wesley says very well, that a string of opinions is no more Christian faith than a string of beads is Christian practice. To say that a man can be saved by holding certain opinions instead of certain other opinions, is to say what is contradicted by all experience; for experience shows us that there are good men holding every variety of opinion, and bad men holding every variety of opinion. But God saves men by making them good: therefore men are not saved by their opinions. Let us suppose that men are to be saved by the opinion that Jesus is the Christ: then we ought to find that all men holding that opinion are on the way of salvation; that is, are becoming good men. But this is far from being the case.

In fact, the connection between mere opinion of any
and goodness, is very distant and indirect. No dou
the long-run, opinion affects character; but it is only
long-run that it does so. And, at all events, the doct
the New Testament is very distinct and decided, tha
may hold very sound opinions, and yet not be in th
of salvation. The scribes and Pharisees held very
opinions; and Jesus told his disciples to do whatev
said, but not to imitate their works; for their doctri
much better than their lives.

Nor does the apostle mean to say that one can be
without morality. He certainly does not mean to
value goodness; for, in that case, he would contradi
own teachings, which uniformly declare, as all the
the Bible declares, that without holiness no man can
Lord. It is certainly a very superficial view which is
fied with supposing that an earnest man, as the apost
tainly was, devoting his life, as he certainly did,
teaching of Christianity, with such a grand intellect
certainly possessed, could assert with so much ene
doctrine plainly contradicting common sense, daily
vation, the plain teachings of Jesus, and his own u
doctrine elsewhere.

Some persons have a short method of getting ov
difficulty by saying that Paul did not himself know
he meant. They assume that he was talking at ra
It would be about as wise, when we open Newton's "
pia" and cannot understand it, to say that Newton wa
ing at random; or, when we cannot understand Pl
some other profound metaphysician, to declare d
that they did not themselves know what they were t
about. No doubt, this is the shortest and easiest

When an earnest man, a profound man, a man in the highest degree practical, a man who has done the greatest work for Christianity which has been done since its foundation, sums up his doctrine in a comprehensive maxim like this, it is perhaps wise to admit at once, that he had a meaning, and probably an important one.

"No doubt, he *had* a meaning," it may be said; "but has he any meaning *now*? His formula meant something for the Jews; but does it mean any thing for us? Is not this merely a Jewish question, with which we have nothing to do?"

This is another easy way of getting over difficulties. In reading the New Testament, when we come to a place where we are stopped by something which looks deep and is dark, we are often told, "That darkness is not depth: it is the shadow of a Jewish error which lies across the path."

Have we not often felt dissatisfied, when, approaching some great saying of Christ and his apostles from which we hoped to gain new insight, we have been told, "That has nothing to do with *us*. The Jews had such and such an opinion, and this was meant to show them their mistake?" So the great and earnest words of the Bible, which we thought to be full of spirit and life, are found to be only fossil remains of old opinions, of opinions long since passed away; good for nothing but to be put into the museums of antiquaries, and paraded by scholastic pedants.

But, after all, take it on the lowest ground, were not the Jews men? Did they not, as a race, represent some element, common, in a less degree, to the rest of mankind and therefore is there not in each of us something of the Jewish element? Are not we also sometimes Jews, therefore liable to Jewish errors, and needing to have the corrected? The Jews did not live in vain: their str

gles, errors, hopes, were for the benefit of humanity. W were to learn something by their mistakes, and to b taught something by their experience.

Another way of treating such a passage is to translate i into some trivial, insignificant commonplace. Thus, we ar told, our doctrine only means that "*God does not approv a man merely for going through a routine of outward, for mal ceremonies, but for a thoroughly religious life.*" Thi explanation assumes that the apostle is here talking t simpletons, and that what he says is no more worth listen ing to by us than the prattle of a nurse to her infant.

There are, therefore, four ways of explaining this pas sage, none of which are satisfactory. These are, tha Paul, —

1. Was teaching a self-evident absurdity;
2. Was teaching a self-evident truism;
3. Was teaching nothing, and only talking at random;
4. Was correcting a Jewish error, which only the Jew ever had, or are ever likely to have.

If these views are not satisfactory to us, the simples way would seem to be, first, to endeavor to understan precisely what the Jewish error was, and then to see i there is any thing like it in ourselves, and if there be an thing which we can learn from this old argument whic will be, not old, but new for our time and for all time because a part of the tendencies of man. Let us translat these old phrases — *justification, faith, works* — into thei modern equivalents, and see what they mean for us at th present time.

We have thus shown that we may be mistaken i supposing this Orthodox doctrine of justification to be o merely local and temporary interest, having no perma nent value. It is not likely that a man like Paul, of s large, so deep, so philosophic a mind, should have devote

himself so earnestly, and returned so fondly, to a theme involving no universal and eternal principles, whose interest was to perish with the hour. It is not probable, that, in this small volume of writings of the new covenant, — this precious gift of God to the world in all ages and in every nation, — so large a portion should be devoted to a wholly temporary argument; and, more than all, it is a most remarkable fact, that whenever there arises a man uniting a deeper spirit of piety with a larger sense of liberty than other men, — a man commissioned by God to give a new religious impulse to his age, and to help Christianity to shake itself free from the cumbrous mass of human forms and traditions which have crushed it, and to go forth in its native grace and loveliness again, — some profound instinct should always lead him to this doctrine as to a weapon effectual for pulling down the strongholds of bigotry, scepticism, and spiritual death. Sir James Mackintosh somewhere says, that the great movement which shook Christendom to its centre, and did more to change and reform society than the political revolutions and wars of a thousand years, originated with an obscure Augustinian monk preaching the doctrine of justification by faith. This acute Scotchman saw, what all must see who read Luther's writings with any attention, that it was no accident, no temporal interest, which led him to lay such stress on this doctrine. It was the soul of his preaching, the essence of his doctrine, the secret of his strength, the life of his life. And so, when Wesley and the early Methodists were called upon to pour new religious life into the English Church, they fell back on this doctrine, — this ancient sword of the spirit. And so we may believe that it has a value for all ages; that it did not relate merely to Jewish usages, but is a principle of vital and everlasting application.

No doubt, that if, by faith, we understand intellectu belief, or the assent to opinions; and if, by works, w understand true obedience; and by justification, final sa vation or actual goodness, — there can scarcely be greater absurdity than to say that a man is justified b faith, and not by works. To say that goodness, in the sig of God, consists in receiving certain opinions, rather tha in true obedience, is a most unscriptural and irration doctrine.

But none of the great reformers of whom I have sp ken, and no profound theologians of any sect or schoc have ever held the doctrines of justification by faith in th way. Neither Luther nor Wesley ever made faith synon mous with intellectual belief or opinion. "What is faith? said Wesley. "Not an opinion, nor any number of opi ions put together, be they ever so true. A string opinions is no more Christian faith than a string of bea is Christian holiness. It is not an assent to any opinio or any number of opinions. A man may assent to three three and twenty creeds, he may assent to all the O and New Testament, and yet have no Christian faith all."

But what is the true doctrine of justification by faitl as taught in the Scriptures and as inspiring these gre reformers? This is naturally our next inquiry.

There is nothing in the nature of man more paradoxic than conscience. It is that which lifts him to God; and y it is that which makes him capable of sin, and witho which he could not be a sinner. It gives him the sense right, but at the same time makes him conscious of wron It makes him capable of duty, but thereby also capable disobedience. It shows us what we ought to do, witho giving us the least strength wherewith to do it. It co demns us for not doing right, even when we have no pow

to do any thing but what is wrong. It shows us a great ideal of goodness to which we ought to aspire, and discourages us by the very loftiness of the standard. It tells us in the same breath that we are sinners, and that we ought to be angels. It seems, at the same time, to elevate and degrade us. It elevates us by giving a great object to life, and making it serious and earnest; but it degrades us by making us constantly ashamed of ourselves, and keeping us in a perpetual state of humiliation. Now, one of the chief peculiarities of the conscience is, that, beyond a certain point, the more we try to obey it, the less satisfaction we have. I know that this is not the usual theory. We are commonly told, that the conscientious man is always contented and happy, — satisfied with himself, and at peace with God. But facts contradict this theory. The conscientious man is apt to be very much dissatisfied with himself, — much more so than the man whose conscience is torpid and indifferent. There is comfort in faithful work; no doubt, there is great content in the steady performance of regular duties: but here conscience is subordinate to work. It is *work* which gives contentment; but CONSCIENCE, when thoroughly roused by the strong meat of a divine law, is the source of much self-dissatisfaction. How can it be otherwise? It shows us that we ought to *love God and love man with all our heart, soul, mind, strength.* Which of us does it? Do you? Do I? How large a part of our life have we given to the service of God? how large a part to the service of our neighbor? How often do we thank God for his goodness? How often do we pray to him? how often *think* of him? If we do not think of him, of course we do not love him. Love makes us very thoughtful of another's wishes. When people love each other, they joy in thinking of each other; they treasure souvenirs

of each other; they like to make each other presents of things they think will please; they steal an hour from daily cares or nightly rest to write letters to each other. Our heavenly Father's arms are around us all day, — his infinite bounty blessing us, his careful providence making for us home, friends, all; yet we do not think of him, or wish to do any thing to please him.

Conscience tells us that our heart is hard and cold to our best Friend; and that is by no means a pleasant piece of information.

Moreover, it is evident that this condition of self-dissatisfaction is not a good one. *Self-reproach may be a wholesome medicine; but it is a bad food.* We cannot do our work while we are finding fault with ourselves. The man whose conscience is always tormenting him is in a morbid state. He is a spiritually sick man, — sick of too much medicine. What must be done? He is always looking at his sins, and that disqualifies him for doing his duties. What shall he do?

This question, in its Jewish form, is stated thus: How shall he be justified before God? If God can excuse him, he can excuse himself. How, then, can he know that God looks at him, not as a sinner, but as a just man, so that he can look on himself, not as a sinner, but as a just man? This is the problem. What are its solutions?

In the Jewish mind, the Jewish law had brought the conscience into an extremely irritable state. The same effect, in a less degree, is produced by the Catholic confessional.

Now, the consequences of sin are these: First, every act of sin brings after it natural evil consequences. It weakens the strength of the soul, it darkens the spiritual eye, it hardens the heart, it adds a new link to the chain of evil habit. By a result as inevitable as the law of gravitation,

every act of sin pollutes, darkens, weakens the spiritual principle in man. This we are taught in such passages as the following: "He who sows to the flesh," &c. We may call these results the *external* consequences of sin, because they change our spiritual relation and position in God's external universe. But there is another more awful and as inevitable consequence of sin. It alienates us from God himself. It turns our face from the Source of life and love. It makes us at war with him. It fills us with the sense of his displeasure, and burdens us with the consciousness of guilt. To escape the dreadful sense of his anger, we hide ourselves from him, as Adam did. It is a law of the human mind, that we dread the sight of any one whom we have wronged, because it condemns us. Perhaps he may be perfectly willing to forgive us, — perhaps he does not even know that we have wronged him; but we cannot bear to see him, notwithstanding. It was a profound feeling of this law which led an ancient historian to say, "He hated him because he had injured him." Thus an active conscience, if it does not make a man better, will make him worse: to escape its torture, he will plunge into new crimes. Some of the darkest crimes which stain the page of history may be traced to this source, — to the operation of a conscience strong enough to produce the sense of guilt, but not strong enough to produce the determination to reform. It is related, that when the mother of Charles IX. of France, and her uncles, were urging the young king to consent to the execution of some of the principal Protestants to whom he was strongly attached, after a long resistance, when he at last gave way, it was with these remarkable words: "I consent then, but only on one condition, — that you do not leave a Huguenot in France to reproach me with it." And hence the Bartholomew Massacre, which its authors had intended before only to include a few individuals.

So sin takes occasion by the law; and the commandment, ordained for life, becomes death.

The same principle operates with respect to God. We have broken his law. We feel that he must be displeased with us: we therefore hide ourselves from him, turn away from him, avoid the thought of him, are alienated from him. This is the greatest evil of sin; and this we may call the inward consequence of sin, because it affects our inward relation to God rather than our outward relation to the universe.

And, now, how are we to be reconciled to God? How are we to be freed from this sense of guilt, which falls on us in his presence, and makes us fear and shun him?

There are two ways in which, when we have injured our brother, and so have become estranged from him, we may become reconciled again, and freed from a sense of shame in his presence. One is by endeavoring to atone for the evil we have done by acts of kindness, by expressions of penitence. So, at last, we may feel that we have done him far more good than evil; and, though he may not forgive us or be reconciled to *us*, we, on our part, may feel freed from any shame in his presence, and be reconciled to *him*. The other way is by *his* coming to *us*, and *proving* to us, by his conduct and words, that he is not estranged from us by our bad conduct; that he loves us as ever. So he will overcome our evil by his good, and reconcile us to him.

The Pagan nations, in all ages and lands, have taken the first way of being reconciled to God. Oppressed by a guilty fear of their terrible idols, they have brought as gifts to their altars what they had most valuable: they have hung their gold, their jewels, in the temple; they have slain their cattle on the shrine. Still unable to pacify their trembling hearts, they have gone further, and sought to prove the sincerity at least of their repentance by self-inflicted

tortures, and by giving even their children's lives to the bloody power whom they worshipped. Hence sacrifices: they originated in the very same feeling which induces a man to give a present to one whom he has wronged, to appease him.

Pagan religions are founded, therefore, wholly on the first mode of reconcilation. The offending party comes to him whom he has injured, and does something to pacify him. But these religions never brought peace to the heart of the worshipper. After the wretched mother had dropped her infant into the burning arms of Moloch, she still had no evidence that his wrath was turned away.

In the religion of Moses, the first mode of reconciliation was united with the second. Pitying the weakness of man, God permitted him to bring his sacrifice of birds or beasts or the fruits of the soil, and place it on his altar as an expiation and atoning offering for his sin; and then, by a series of remarkable miracles, by his presence in the sanctuary, he answered the trembling suppliant, and assured him of his pardon. The Jew, who had broken any of the laws of Jehovah, knew exactly what to do in order to be reconciled to his national God and King. He had pointed out the way which he would accept. By certain acts of sacrifice and restitution, he became once more worthy of living under the protecting care of Jehovah.

This mode of reconciliation under the law was far superior to that in Pagan religions. It gave temporary peace to the conscience, though not permanent. It prevented the sinner from going further from God, though it did not unite him with God in unbroken union. It kept the conscience awake, and prevented it from being hardened. It was a schoolmaster, to bring the Jews to Christ. It was a preparation for a more excellent way. In the Epistle to the Hebrews, the writer declares that the law was but the shadow

of that which was to come; that it could not, "by the sacrifices offered year by year, make the comers thereunto perfect: for then would they have ceased to have been offered; because the worshippers, once purged, would have had no more conscience of sin." The sacrifice made no revelation of God's character and love, planted no root of piety in the heart: it relieved the conscience only for this once, only with respect to this one sin; and there its influence ended. And therefore was a new covenant necessary, and promised by the prophets, and looked forward to by holy men, when they should be reconciled, not by works, but by faith.

We have seen that there are two modes by which alienation may be removed: first, by the offending party doing something to atone for his offence; second, by the injured one showing that he has forgiven the offence, and is ready to be reconciled without an atonement. The first mode is the way of reconciliation in Pagan religions; the first and second are united, in the Jewish religion; the second is the mode in the Christian religion.

In Christianity, in the gospel of grace, God offers pardon freely to those who are willing to accept it. He is ready *now* to receive those who are ready to come to him. It is only necessary to believe this in order to be reconciled. We are, therefore, reconciled by faith.

But we are said to be reconciled by the death and blood of Christ. How is this? We have seen the source of our alienation: it lay, not in God, but in ourselves. God had not gone away from *us:* we went away from him. He had not ceased to love us; but, by a terrible re-action from our sinfulness, we had ceased to believe in his love. "God's hand," says the prophet (Isa. lix. 2), "is not shortened that he cannot save, nor is *his* ear grown dull that he cannot hear: but *your* iniquities have separated you from your

God; and your sins have hidden his face from you, that he doth not hear." By an immutable law of our mind, God's wrath abides on us, and we cannot believe in his love. Here is the source of our alienation. Now, merely to be told that God is merciful, does not wholly help the matter. True, we say he *is* merciful; but not to *us:* we have sinned too long and deeply. Something must be done, then, to *convince* us that God is ready to forgive and receive us freely. The death of Christ is the fact which produces this conviction. The death of Christ, therefore, is not merely an *emblem* of God's love, but an *act* of God's love. It draws us to him. It changes our hearts. It melts our doubt, our distrust. It reveals to us our Father's love. The blood of Christ makes those who were afar off nigh. This all experience teaches as a *matter of fact.* It is the cross of Christ, borne by the simple missionary, preached by the devout Moravian, which, amid the ice of Greenland or beneath the burning sun of the tropic, reconciles the sinner to God.

And, if one asks *how* the death of Christ does this, I will briefly indicate what I believe to be the way in which it operates. We look at Christ, and see the brightness of God's glory, and express image of his person. We see a holiness pure and perfect, a character infinitely beautiful and lovely. We see how dear and near such a one must have been to God; and we hear God say, "This is my beloved Son, in whom I am well pleased:" and we hear him say of God, "My Father has not left me alone; for I do *always* the things which please him."

And now we look at the world, and see it "lying in wickedness;" we see men trampling on God's law, polluting his image, cruelly oppressing each other, and boldly defying and mocking at the Almighty. What does he then? For the sake of these miserable, weak, and wretched sin-

ners, who seem scarcely worth the saving, he sends his holy child among them; he sends this pure being, to have his heart rent with the sight and knowledge of human sin; he sends him to be cruelly and shamefully killed by a death of agony, in order that *we*, sinful and miserable, may be reconciled. We say, in the view of all this, "He who spared not his own Son, but delivered him up for us, how shall he not *with* him freely give us all things?" We say, "God commended his love towards us, in that, while we were sinners, Christ died for us." "Herein is love; not that we loved God, but that he loved us." Christ, "being lifted up, draws all men unto him." Thus, in the midst of the gloom of that horrible scene on Calvary, when the power of darkness was at its height, — that crisis of the world, when human sin stood at the flood, — the heavens were opened, and a new ray of divine love poured into the world.

Let us sum up, then, the doctrine of justification by faith as we have now explained it.

1. JUSTIFICATION is not the doing-away with all the consequences of sin, but only the consequence which consists in present alienation from God. It is precisely the same thing as *forgiveness*, or reconciliation. It relates to *present* acceptance with God; not the cancelling of the results of our past sins on the character, nor the hope of future salvation. It relates to the *present*.

The following passages show that justification is equivalent to reconciliation or forgiveness. Rom. v. 8–10: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. iv. 6–8: "David also describeth the blessedness of the man

unto whom God imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

2. FAITH is not mere intellectual belief or opinion; nor is it mere feeling, nor a mystical emotion in which we are wholly passive; but a sentiment, in which belief, feeling, and determination are blended together. The belief is that Christ is the Son of God; the feeling is trust and joy in the love of God seen in him; and the determination is to rely on him as a Mediator and Saviour.

That faith is not a mere intellectual belief, but involves also a feeling of trust, appears from such passages as these: "If thou believe in thy heart;" "An evil *heart* of unbelief."

That faith is not a mere emotion, in which we are wholly passive, appears from such cases as those where men are exhorted to believe, as a thing in their own power.

3. WORKS, in this doctrine, include every effort to reconcile God by offering him any thing in expiation of our sin, whether sacrifices, sacraments, the assent to creeds, the struggle after feelings and experiences, or reformation of character.

And the whole doctrine of justification by faith may be thus expressed: —

If you are burdened with a sense of unworthiness and guilt; if something seems to separate your heart from God; if you want confidence to come to him boldly in prayer, — do not try to remove this difficulty by any effort to do something different, or become something different; but simply look at Jesus in his sufferings and death, and see your heavenly Father calling you to him *now* to be forgiven. Go at once to God through Christ. Repose on that love that will cleanse you, that will save you; and

nevermore doubt, even in your darkest hour, that your Father is ready to hear, to forgive, and bless you.

We have seen the origin, nature, and value of this doctrine. Let us now look at its history.

The apostolic church was founded on the simple doctrine of faith in Christ. It was not founded on any theory or speculation *about* Christ, or *about* his plan of salvation, but on *Christ himself* as the Saviour. All that the first Christians professed was faith in Jesus as the Son of God. They had been reconciled to God by him; they were at peace with God; they were washed in the blood of the Lamb; and they were happy. A deep and wonderful joy brooded over the early church. A hurricane of persecution and war raged around them: within the church, all was security and peace. How beautiful are the expressions by which the apostles describe the serenity and joy of the church! — "They ate their meat in gladness and singleness of heart; praising God, and having favor with all the people." New converts "gladly received the word, and were baptized" by thousands, in the face of the bitterest persecution. "The multitude of them that believed were of one heart and one soul; neither said any of them, that aught of the things that he possessed was his own." Whence came all this peace and union in the early church? Was it because they had attained to such clear views of truth, and all held the same opinions? So far from it, that some had not heard that there was a Holy Ghost; others did not believe in a resurrection of the dead; and many thought the whole Jewish ritual essential to salvation. Was it that they had become suddenly pure in heart, and holy in life, and freed from sin? So far from it, that we find the apostles exhorting them against very great vices, — against murder, theft, and licentiousness, — and condemning them for having prac-

tised gross immoralities. It came from the simplicity of their faith. They looked to Jesus, and their faces were lightened. They *saw* the love of God in him; they felt it in their hearts; they reposed on it undoubtingly. In quietness and confidence was their strength. Oh happy days! in which men's minds had not yet been harassed by thousands of vain controversies and empty verbal disputes; by questions, and strifes of words; by most profound theological discussions, ending in nothing but weariness; but were satisfied, that, if men would go to Christ, they would find truth. Oh happy time! in which men had not learned to dissect their own hearts, and pry curiously into their feelings, and torture themselves by anxious efforts to *feel* right, and tormenting doubts as to whether their inward experiences were as they ought to be; but believed that all good feelings would come in their own time out of Christian faith. Oh happy golden hour! when love and joy and duty were all one; when men did not prescribe for themselves and others a task-work, an outward routine of duties; but had confidence, that, if they lived in the Spirit, they would also walk in the Spirit.

That hour of simple, childlike faith passed away. Its decay appeared in a return to the old mode of justification. Instead of simply relying on what God had done, men must do something themselves to atone for their sins; they must do penance, and have priests and sacraments and masses and countless ceremonies to come between them and God; they must pile up a cumbrous fabric of religious and moral works, by which to climb up to God; until at last, though the doctrine of justification by faith was never given up, it was made of none effect by the rubbish of human ceremonies heaped before it. And then came Luther, armed with the old doctrine, to sweep these all away, and call men back to the simple faith in the Saviour. The pure

word of faith went forth through all lands, conquering and to conquer.

But there is a continual tendency to fall back again from faith upon works. Ever as the life of religion weakens, ever as the strength of holy confidence decays, men betake themselves to some outward forms or efforts. When they cease to lean on the love of God, they begin to lean on sacraments and ceremonies, on opinions and doctrines, on feelings and experiences, on morality, and works of duty. Ever, as the cold winter of worldliness and sin causes the stream of holy faith to shrink back into its channel, the ice of forms accumulates along its shores; and then, as the inevitable consequence and sign of the decay of faith, we find the Church becoming anxious and troubled, confidence giving way to anxiety, cheerfulness to gloom, hope to fear. Every thing terrifies the unbelieving Church, — new opinions terrify it, new measures terrify it. It has ashes instead of beauty, mourning for joy, the spirit of heaviness instead of the garment of praise.

I have said that there is a constant tendency to fall back from faith to works of some kind or other. The important question comes, How is it with us *now*? Does this tendency show itself in our present churches? And the answer I am compelled to make is, that *it does*, certainly to some extent, and in all our churches. They have all fallen away, more or less, from the doctrine of justification by faith. They have fallen back from the central point of Christianity, faith in Jesus, in different directions; and seek to be justified by a law, — some upon a law of belief, others on a law of emotion, others on a law of morality.

Do not understand me as saying that any of our churches have denied, or that they do not constantly teach, the doctrine of justification by faith. This is not the point. The Romish Church never denied, nor ceased to teach, this doc-

trine; but she virtually abolished it, and made it of none effect by teaching other things also. Is not this, to some degree, the case now?

Is there not a class of Christians, at the present time, who seek to make their peace with God, not by relying on Jesus himself, but on some theory with respect to his nature or person; not on his death, but on some speculation *about* his death, — some theory, scheme, or plan? Is it not the idea of many, that they are to be brought to God, not by faith in Jesus and his death, but by assenting to the correct doctrine about it? and accordingly they anxiously labor, and make it a WORK, to believe in the true theory, in order that they may be brought to God. I do not say that correct opinions on these points are unimportant; but I say that the faith in Christ which justifies us does not come from believing right opinions, but that right opinions come from the justifying faith. Are religious teachers now willing to do as Paul did, and say simply, "*Believe on the Lord Jesus Christ*"? or do they not rather find it necessary to say, "Believe this, that, and the other thing, *about* Jesus Christ"?

And again: is it not thought, that, in order to be justified and have peace with God through Jesus Christ, it is necessary that a person should experience certain feelings, beginning with a sense of guilt, a fear of punishment, and passing into a state of hope and assurance? And, accordingly, men make it a WORK, and labor, to have these feelings in the precise order and manner; and, until they can experience these feelings, believe that they can have no access to God. As before, I do not mean that these feelings are unimportant, but only that we should not try to work ourselves up into certain feelings in order to be just before God. It is faith in Jesus which is the *source*, not the *result*, of piety as well as of holiness. It is faith in

God's love to us which enables us to love him. The s
of pardon produces both the feeling of gratitude an
unworthiness. God does not forgive us because we l
had the right feelings, but that we may have them. "T
love much to whom much is forgiven; but to whom
is forgiven, the same love little."

Were we ever struck with the remarkable contras
tween the conversions to God in the apostolic time
those which we hear of now? How much more si
they were! A man is riding in a chariot, reading
Bible, and trying in vain to comprehend it. An ap
comes, and explains to him the prophecy, and applies
Jesus. Presently they come to water, and he says, "
here is water; and he goes on his way rejoicing." I
there are not many churches now who would receive
Ethiopian as a member, if he could give no furthe
count of his religious experience than is recorded in
book of Acts.

Do we say that perhaps there were other impo
particulars not recorded? We then say that the bo
Acts, in describing this conversion, has omitted impo
particulars. Shall we say this of an inspired book?

But is it not, I say again, remarkable, that not onl
this case, but in all the cases of conversion recorded
described in the Acts, there should be nothing of
descriptions which we read every week in our reli
newspapers? In the case of the three thousand bap
on the day of Pentecost, we only read that they were c
the heart; said, "What shall we do?" were told to re
and be baptized; joyfully received the word, and
baptized. Even the remarkable conversion of Paul
nothing like what we now have. How is this? That
we are not willing to trust to a simple act of faith in J
Christ; and, turning to God, we have a scale and ru

religious experience, — a work which all must go through in order to be justified.

And what is the result of thus substituting for justification by faith, justification by belief in opinions, and by processes of feeling? Look at the churches where this has been carried farthest, and see the result. Religion becomes gloomy, anxious, and austere; it ceases to breathe cheerfulness and joy around; the gentler graces die before it; fear treads fast in the footsteps of hope; a stiff formality introduces cant in the place of what is natural and artless; the heart is stretched on a rack of self-torturing doubts and anxieties. The biographies and private journals of many eminent saints show us how little happiness they had in their religion, — how they were tortured by spiritual doubts, perplexities, and anxieties. The reason is that they rely on their *own* feelings instead of Christ.

And with the reliance placed on theory and opinion vanishes away the union of the Church. There are five sects in this country, all holding to the Assembly's Catechism, — a large and minute compendium of opinions; and yet which do not allow each other to commune with them at the Lord's table. The new-school Presbyterians would permit the others to commune with *them*, but are themselves excluded. The old-school Presbyterians would commune with all but the new, but are not permitted. Nay, the Associate Reformed, the Covenanters, and the Seceders carry it so far as to discipline and excommunicate their members for what is called *occasional hearing*; i. e., attending worship at other churches than their own. There was in the State of Indiana an old-school preacher, and president of a college, who refused to allow a Unitarian to give a literary address which the students had asked him to give, and which he had gone to deliver; and, in defending himself for this, called him a "public propagator of

infidelity:" and, within a mile or two of his college, there was a society of Seceders, or Covenanters, holding, like himself, the Assembly's Confession, who would excommunicate any of their members who should go to hear him preach.

There is, then, a tendency to rely on our own opinion and our own feelings, rather than on Jesus Christ.

There is another class, who have fallen into error of a different sort. They seek to be justified, not by opinion nor by feeling, but by action; by works of righteousness honesty, charity; by the faithful performance of social duties; by an active obedience to the law of God. Looking at the Scriptures, and seeing in how many places we are plainly taught that we are to work out our own salvation; to be rewarded and punished according to our activ goodness; to be judged by our works, — they say that a man is forgiven when he has corrected his fault, and no before; that repentance and reformation are the only means of atonement with God; that, if we wish to b forgiven, we must reform our conduct and change our character. Accordingly, they lay great stress on DUTY, and are continually exhorting men to the performance of their duties in order to be forgiven.

But there is a mistake here also, which arises from confounding two very different things; namely, justification and final salvation. We have seen that the consequence of sin are twofold, — external and internal. The inward consequence of sin is separation from God: the external is the weakening and debasing of the soul. The first consequence is removed by faith; the second, by obedience Every act of sin pollutes, darkens, and ruins the soul every act of obedience strengthens, elevates, and saves it Obedience, persevered in to the end, insures the salvation of the soul. But, in order that we may obey, we must first be justified; for what is to give us the strength and the

heart to obey, except the pardoning love of God? It is this sense of reconciliation; it is this spirit of adoption, whereby we cry, "Abba, Father," — which gives us the power to obey. We do not obey God to be forgiven; but we are forgiven that we may obey. Have we read the Gospels, and have we forgotten all the instances in which Jesus said, "Thy sins are forgiven thee," before there had been any change of conduct, or reform of character? and have we forgotten the memorable passage in which he explains to the captious Pharisee why he does this (Luke vii. 36–50), — on the principle that the one to whom the most is forgiven will love the most?

To point out to men their duties, and tell them to do them, does not enable them to do them; but the sight of God's love in Jesus Christ *does* create in them new strength. That follower of Jesus, the first of our ministers at large, did not go to the poor victim of intemperance and sin, and tell him, that, when he reformed his conduct, he would be his friend. No: like his Master, he showed himself his friend while he was yet a sinner; and so gave him hope and courage to break away from his sin. He has left on record one of the most touching instances of the power of love to melt down the impenitent heart, in the case of a convict whom he persisted in visiting, though he was perfectly hardened, and filled with bitterness and rage. He persisted in patient attempts to soften his heart, till he succeeded, by the irresistible power of love, in making him humble as a little child. Suppose he had sent him word, that if he repented, and showed the proper spirit, he would come and visit him. He had not so learned God or Christ. He knew that he must overcome evil with good. Exactly so does God overcome our evil with good.

To tell men to do their duties that they may be forgiven, is to tell them to do what they have no power to do. A

confident reliance on God's love, and steadfast communion with him, is the only source of real improvement. When we feel that we are one with God; when we can go to him confidently as children to a father; when we can betake ourselves to his love in every emergency of life, — we have a source of real strength and growth and improvement within us. But, without this feeling of peace with God, the effort to do our duties only harasses and irritates our conscience: it produces weariness of heart, a constant feeling of unworthiness and failure, a constant sense of obligations and responsibilites which we do not and cannot fulfil. Duty is a weary task, a heavy burden; and our life is crushed down by constant anxiety and care. But if we begin right, and come to God first, and lean on his love, and rely on his promise, then we are filled with hope and joyful assurance, and failure does not dismay us: for we say, "God's truth is pledged for our success; and if, while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

That the doctrine of this essay may be misapprehended by some, and denied by others, we are well aware. If it were not so, there would be less occasion for writing. We suppose that objections will be felt in two quarters, — by those who think it dangerous to religion to admit that we can be justified before we have believed certain important doctrines or experienced certain peculiar feelings, and by those who think it dangerous to morality to suppose that pardon can precede reformation. But the more we read the Scriptures, the more we look into our own heart, and the more we become acquainted with our fellow-men, the deeper is our conviction, that there is but one source of true piety and sound morality, — a heart reconciled to God, and at peace with him. We do not under-

value correct belief, deep feeling, or active obedience; but we place them where they belong. They are the fruit of the tree, not the root of the tree. The root and source and beginning of all piety and holiness is simple faith in God through Christ. Ask yourselves, therefore, first of all, are you reconciled to God, or are you not? Are you living in filial communion with him, or living without him in the world? If unreconciled, think not to work yourself up into a degree of goodness or pious feeling without God. There is no strength where there is no confidence, where there is nothing to lean on, where there is hollowness within. Come then, at once, to God. Lift up your hearts to him. Say not, "Who shall go up to heaven for us, to bring him to us? Who shall go over the sea for us? His word is very nigh, in thy mouth and heart." Come, and be at one with God.

The above discussion will show what we consider to be the truths, and what the errors, in the Orthodox view of justification by faith.

REV. RICHARD PIKE.

Died at Dorchester Lower Mills, Wednesday morning, Feb. 18, Rev. Richard Pike, pastor of the Third Religious Society in Dorchester. He was born in Prospect, Me., June 6, 1813. He entered Bowdoin College in 1832; and, having supported himself in part by keeping school a portion of the time during his college-course, he was graduated in 1836. He taught an academy in Belfast two years and a half; entered the Divinity School at Harvard University in 1839; and, at the close of the year, was made a tutor in Bowdoin College, where he remained two years

and a half. He began to preach in 1841. He supplied the pulpit in Deerfield, Mass., six months; and declined a call to be settled as the pastor of the church and society there. He was ordained as the minister of the Third Religious Society in Dorchester, the 8th of February, 1843; and continued there in that relation a little more than twenty years. Mr. Pike was married March 1, 1843; and at his death left a widow, and four children, — one son, and three daughters.

He was a man of great fidelity, promptness, and perseverance. He was a diligent student; and, with a sound, clear understanding, made himself thoroughly master of the subjects to which he devoted himself. Few men have labored more faithfully, more zealously, or more intelligently, in all the various departments of thought and action which belong to the Christian ministry. He was a painstaking scholar and thinker, and not satisfied with the superficial or taking views which might first suggest themselves to him. He was brought up in the Orthodox faith; but a careful and conscientious investigation led him to adopt a more liberal theology, which, as he testified in his last communication to his people, he found sufficient for him in all the emergencies of life and at the near approach of death.

His health had never been strong, though he did the work of a strong man; and at length a confirmed consumption had so exhausted him, that, in the autumn of 1860, he left his parish; and, spending the winter in Kentucky, returned slowly in the spring by way of Maryland. He again entered his pulpit, and never preached with more vigor, acceptance, and effect, than in the carefully prepared but unwritten sermons which he delivered from that time. He manfully resisted the progress of disease; laboring all the while with Christian modesty and zeal in his chosen calling. He became, even more than ever before, interested

in his people and his work. But, at last, he was obliged to admit to himself, that his work on earth was drawing to a close; and then, he, who had struggled so earnestly for health and life, accepted this new condition of things with a perfect trust. He saw his friends and parishioners. He talked to them calmly and cheerfully of his prospects. The world to come, with the interests and occupations which we may carry with us into it from this life, was to him as real as the events of the day. On the first Sunday of the year, he sent to his people, from his sick-room, a letter, written as if from the eternal world, breathing out towards them the yearnings of a loving, Christian heart; and, when it was read, tearful eyes throughout the whole congregation showed how tenderly they appreciated and reciprocated their pastor's love. The impression which he made on those who visited him may be gathered from the following words taken from the sermon of a young minister, who first visited him in those last days of his earthly ministry. "I stood," he said, "not many days ago, by the bedside of a dying man. The destroying angel, who visits so many New-England homes, had long marked him for his own; and the failing strength, the shortening breath, the utter weakness of body, showed that the final hour could not be far distant. But, as he spoke with feeble voice, I heard such words of trust and resignation as revealed the work of mercy which these things had wrought within his soul. 'It is good,' he said, 'to be brought so low, that we can only give ourselves up entirely to the heavenly Father's will;' and as he said it, simply and calmly, the cloud seemed to lift from many a dark dispensation of Providence, revealing the divine plan, of which they form an essential part; and the divine leading, directing them to issues of infinite good."

At his funeral, a beautiful, discriminating, affectionate,

and Christian sermon was preached by his neighbor and brother in the ministry, Rev. Nathaniel Hall. The following exquisite hymn, written by a parishioner and dear personal friend, was sung, and seemed to express the sentiment, at that hour, of those who had been brought closest to him: —

"Father! our faith grasps upwards through the gloom,
Even from out these tears:
Not in the shadow of a hopeless tomb
Lose we our friend of years.

A dear and holy presence seemeth still
Within our midst to stand,
And such a silent priesthood to fulfil
As maketh parting grand.

We will bespeak each other words of cheer!
In this our saddened shrine,
Above the darkened altar and the bier,
See we a light divine!

Bid thou the life that passeth from our sight
Visit our souls with grace!
So may we also, through this mortal night,
Reach to thy holy place."

But the most affecting part of the service was the testimony of the large congregation of those who had known him best, who came up as a family of mourners to look for the last time on his calm and peaceful countenance, and who went away, each one, as if bowed down with a heavy personal grief.

We give below the closing paragraphs of a sermon preached in the First Congregational Church in Milton by his friend and neighbor, Rev. J. H. Morison. The sermon, from John xii. 23, was on the Great Emergencies of Life, and the need of preparing for them beforehand.

"For," says the preacher, "we all have our battles to fight. We all have our insidious enemies to guard against. We

all have our thorough and silent preparation to make, that we may not be taken by surprise, or found wanting when 'the hour' shall come. I have sometimes shown how this preparation of heart and life has manifested itself in the brave and noble examples of Christian manliness which have been matured and finished on the battle-field, — examples of Christian gentleness; of patience under suffering; of heroism in danger; of generous thoughtfulness for others, when that thoughtfulness was carried out at the cost of liberty and life, — examples so true, so winning, so beautiful, in the strong, the gentle, noble features of a lofty Christian manhood, that I doubt whether, in the annals of warfare, there is any thing more touching or more sublime. But there are other fields, which furnish as true a test of courage, of fidelity, and of all the great and generous qualities of a Christian manhood. In our homes, in the private walks of life, in secret communings of the soul with God, pleading for strength to meet the duties of the day, for courage to overcome its dangers, for faith to look through the darkness of the great and solemn hour that draws nigh, characters are formed, resolutions are strengthened, lives are lived, which in the eye of God are as great, as self-sacrificing, as inspiring, and as beautiful, as any that he looks down upon from heaven. In weakness and weariness and pain, with no great name while they live or extended reputation when they die, they faithfully fulfil the duties of life; they meet its great and solemn emergencies; they look through the veil, and pass beneath its shadows with calmness and a perfect trust. The fidelity of their lives so diffuses itself, the serenity of their courage so shines into the hearts of others, that they are among the dearest friends and benefactors of their race. We dwell too much on examples that shine aloft with a momentary splendor, and then pass away; and we regard too little the modest stars, which, in the quiet

order of their beauty, no one more conspicuous than the rest, shine upon us every night.

"Such a man as I refer to has been living near us for twenty years, — the modest, unobtrusive, intelligent, and faithful pastor of a neighboring society. He did not strive nor cry. His voice was not heard in the streets. He had no specially attractive graces of manner or of speech; but he spoke with the daily increasing eloquence of a devout and faithful life. They who were admitted farthest into the sanctuary of his thought were those who loved and honored him most. He was of a temperament rather silent and reserved; but he had no concealments. When the restraints which separated him from others were removed, no intercourse could be more genuine, or more confiding and endearing, than that which he held with his friends. There have been few pastors more devoted to all the highest interests of society. The cause of education found in him an enlightened advocate and supporter. The cause of good morals, in whatever shape it might come, had only to present itself, to find in him a hearty welcome and encouragement. The cause of the poor he searched out and befriended. All the great interests of life were dear to him. The holy, the affecting, and solemn sanctions of our religion, the duties which it enjoins, were enforced alike by his words and his life. The faith with which it would strengthen us, the affections which it would awaken and sanctify, the solemn peace and joy to which it leads, — all these found in him a willing, earnest, devoted advocate in the pulpit, at the communion-table, and, more perhaps than all, in the conversations of his sick-room, and the messages of love and of good cheer which went almost from his dying lips to those who should see his face and listen to his words no more in the accustomed place of their solemnities.

"He had labored painfully in his calling, and sometimes,

as we all do, with little apparent encouragement. The spirit, indeed, was willing and hopeful; but the flesh was often weak and desponding. His efforts for the highest good of those around him were not always — and, indeed, where are they always? — responded to as they should be; and so the good man was sometimes discouraged. An expression of anxiety settled upon his countenance. He often looked care-worn and weary, and seemed not hopeful enough for one who follows, though from afar, in the footsteps of him, who, in the darkest hour of mortal discouragement, could say, 'The hour is come that the Son of man should be glorified.' But as we came near to him, and were admitted to a closer confidence, we found, that, however humbly he might think of himself and of any thing that he could do, he never lost his faith in God, or distrusted the cause in which he was engaged, or the final success of what is right, and the overthrow of what is wrong. Even in regard to his country's trials, he never lost his interest or his faith in the justice and the final triumph of our cause.

"No one could struggle more perseveringly for life, — for strength to do something more in his Master's vineyard. He did not give up till every one else had abandoned all hope of continued life for him. But, when he did give up, it was without any reserve. He gave himself entirely into the hands of God. He had no fears, — hardly a wish in regard to himself. The cloud of anxiety and care was lifted from his countenance. As I saw him, a few weeks ago, sitting at his western window, his face illuminated by the light of the setting sun, there was a brighter illumination than that, shining through his features, and telling of a soul bathed in the peaceful light and love of God. When he thought himself dying, he said, 'Tell my people, that I beseech them to consecrate themselves to God in Christ, which is their reasonable service.' On the last Sunday of

his mortal life, when he heard the sound of the c
bells, he ejaculated the words, 'God bless the w
righteousness!' And, when he was just passing av
sent this message to his Sunday-school teachers:
them to persevere unto the end.' His hour had
Death had no terrors for him. His brightest day
those which he had spent on the border-land. He
only that God's will should be done, and his name g
on the earth; and this his prayer, we know, w
fulfilled."

TWO LETTERS, AND REMARKS ON THE

THE following letters, both occasioned by the ess
Orthodox doctrines which have appeared in this J
will explain themselves. They will be followed by
remarks.

LETTER I.

MY DEAR SIR, — You, I am sure, do not deprecate cr
when it is honest; and are willing to give a reason for
assertions you have made. Without being captious or i
nent, I want to ask you upon what you found your des
of Orthodoxy, on the 52d page of the "Monthly Jo
It is so different from any thing I have ever discovered
vinism, theoretically or practically, that I am curious to
where you found it.

It has always seemed to me, that one of the funda
objections to the whole system is, that it confounds the
judgment, and so leaves one wholly in doubt as to his
ciliation with God; that the burden of anxiety is never
away. All biography is full of testimony to this fact
must have read the Memoir of Dr. Payson, — a most rem
attestation in this behalf; the case of poor Cowper, tor
into insanity by the preaching of Calvinism by his friend

ton, is another; and, to cite no more, the miserable cowardice of Dr. Johnson on his death-bed is fully in point.

Had you been describing Unitarianism as illustrated by Dr. Channing's preaching or by Henry Ware, and by the hosts of beautiful lives and deaths that have illustrated our faith, you could not have come nearer the truth; but, as a picture of Calvinism, it is, in my opinion, false both to the theory and the practical influence of that faith.

Truly yours.

REMARKS.

Our friend objects to the remarks on the 52d page of the February number of our Journal. They are as follows:—

"The next position of Orthodoxy is, that man, in the second or regenerate state, is a new creature. It asserts the change to be entire and radical, and the difference immense. Not only the whole direction of the life is changed, but the motive power is different, and the spirit different. Instead of ambition, there is content; in the place of sensitive vanity, there comes humility; instead of anxiety, trust in God. The burden of sin is taken away; the sense of our unworthiness no longer torments us: for God has forgiven our sins. Duty no longer seems arduous and difficult; for there is joy in doing any thing for the sake of God. The law is written in the heart. We are born into a new life, the principle of which is faith. "The life I now live in the flesh, I live by faith in the Son of God." This faith enables us to see God as he is, not as a stern King, or a distant Power, or an abstract Law, but as a Friend, Father, watchful Providence, surrounding Love, inflowing Life; Source from which we are always coming, and toward which we are always tending. This life of faith makes all things new. Old things have passed away, and the outward world is fresh as on the first morning of creation. Our inward and outward life are both new. We have new convictions, new affections, new aims, new hopes, new joys. Nature is new, life new, the Bible is new, the future world is new. Such and so great is the change which Orthodoxy assumes as the result of conversion."

In this passage, we have described, it will be seen, great change, which is asserted to take place in the he of man; and we declare that there really is such a chan But we do not limit it to Orthodox churches or comm nions, but quite the contrary. It is a change which Chr tianity, not Orthodoxy, produces.

But our friend objects that Calvinism often produces posite and disastrous effects. No doubt it does.] these sad results come, not from that part of Orthod which teaches the necessity of a new heart in man, from that part which gives us false tests of this regenerati When men are taught to believe that the evidences of new life are to be found, not in Christian graces manifest themselves in life, but in conflicts and struggles in the so not in present goodness, but in some past experience,—t may easily be disturbed. But this error I had explai and guarded against. I cannot conceive that it will cond to such evils to assert the reality of a change of heart life in man; and this Orthodoxy does, more emphatic than is done by Liberal Christianity.

The other letter to which we have referred is as lows:—

LETTER II.

DEAR SIR,—I read with much interest your communicati in the Journal on doctrinal subjects. I think, in order to right, we must *believe* right. I often experience a difficulty wh I think is common among people who think much upon subject. The difficulty consists in forming an intelligible me ing to one's own self of the terms "born again," regen tion, salvation, saved, and the like. To explain these, the gians generally refer to the *New* Testament. The question my mind is this: How were people "saved" *before* the N Testament plan or "scheme" was divulged? How was a J saved? or how is a Jew now saved, who is pious, and ne

heard of the gospel? This inquiry seems to me to be of very material interest; for God's plan is not changeable, — one plan for Jews, another for Gentiles. Cannot a man be saved by believing in the Old Testament alone? If so, the theological terms of the new Christian dispensation, or its derivatives, are not essential to salvation. John the Baptist, the first preacher we read of, did not preach regeneration or a new birth technically, but repentance, One to come, and kindness, &c. Now, could a believer of John's preaching be "saved" by such doctrines as are recorded of John? Can we suppose that those who heard John, believed, and died soon after, without seeing or either hearing of Jesus more intimately, were lost for their want of belief? Was John's preaching *regenerating?* Are the Old-Testament doctrines regenerating? Were there "*new births*" *under the old dispensation?* and, if so, what were they in their elements, as recorded in the Old Testament? In other words, was the world for four thousand years without a sufficient revealed plan of salvation? and was a *new* scheme introduced about two thousand years ago, so that the old plan is now succeeded by a new one? If the old plan was deficient, then we charge God with folly. If effective, why was it abrogated as much as is represented by the common theology of the present day? What would the Old-Testament saints think of the modern mode of "*getting* religion;" of the *essential* doctrines of the gospel, as they are termed by modern theologians; "imputed merits," "Trinity," "substituted punishment," new birth, as defined by the Orthodox, &c.? If the modern theology is essential to salvation, the Jews must be lost; and God then never gave them a revelation of the whole truth necessary to effect their salvation.

If the Old-Testament doctrines ever had power to "save," have they not power to *save now?* Is being born again a plan of only two thousand years, or is it as old as Moses? and was it understood by him and his saintly cotemporaries? I would like to read what you have to say on a connected plan of salvation which will cover six thousand years back.

Your sincere friend,

AN INQUIRER.

REMARKS ON LETTER II.

The writer of this letter has made a strong point, especially as against those who believe that those who do not attain to the Christian new birth are therefore eternally lost. I do not see what such persons can reply to this argument.

But I should reply to these questions, that there are *degrees* of salvation. There are stages of ascent in the religious life. The Heathen are saved by their religion, when they obey it, in a low degree. The Mohammedans are saved in a higher degree than the Heathen. The Jews are saved in a greater degree than the Mohammedans. Christians are saved in a still higher degree. Let the Heathen act up to their light to the utmost possible extent, and they cannot be saved as a believer in Christ can be saved. For salvation is holiness; and it is certain, that, the purer and nobler the truth, the greater will be the degree of holiness produced by it. A great deal of discussion in regard to the fate of the Heathen, of children dying in infancy, &c., would be saved by reflecting that salvation is not rescuing one out of an outward hell into an outward heaven; that salvation is not something poured into us *ab extra*, or given to us as one would give a sum of money; but that it is the result of a spiritual development. It is a state of the soul, purified by truth, quickened by love. Consequently, it is simply *impossible* for the best disposed Heathen, trained under Heathen influence, to partake of a high Christian salvation; for the same reason that it is impossible for a savage Indian to possess the moral and spiritual character of a pure New-England maiden. It is impossible for an undeveloped infant to enjoy the same heaven of thought and love that is enjoyed by Fenelon or Channing; but it by no means follows that the Heathen *or the infant* are to be damned.

RELIGIOUS ABUSE OF DR. HOLMES.

THAT superfine Christian publication, the "Boston Review," the motto of which is *Sanctos ausus recludere fontes*, has opened, in a recent number, the sacred fountains of its bitterness against Dr. O. W. Holmes. The article is too superficial to deserve notice, except as a type of the quality of that hard Orthodoxy which has its chosen *habitat* in this periodical.

We have not recently noticed the "Boston Review," considering its influence too small to deserve much attention; but, as a matter of scientific curiosity, it is sometimes well to examine, analyze, and class phenomena in other respects insignificant. With this view, we shall notice the article in the number of the "Boston Review" for November, 1862, upon "Oliver Wendell Holmes."

This article, while professing some respect for Dr. Holmes, attributes his success almost wholly to peculiarities of style. "Divest him of what is unique in expression," it says, "and American literature would be deprived of one of its best-known names. "His genius no longer appears," it asserts, "when he *retires behind the shelter of the style of writing* in common use among the scholars of our time and language;" meaning by this, we suppose, when he writes like other people. Nevertheless, although his whole power lies in his style, and though the writer thinks he has only "average talents," and no more power of thought than scores of men not known out of their own counties, yet he thinks Dr. Holmes "wise," with "a wisdom in advance of his age;" "soundly conservative" in many things; having "a woman's intuition," and "the nicest judgment" wherewith to weigh "the thoughts of our recondite thinkers." So, in the opinion of this writer, Dr. Holmes *is a commonplace thinker* and a wise man. He

is a mere reproducer of other men's thoughts, and a superior intuition. He is "witty, full of new and quaint bits of learning," but only remarki peculiarities of style. He possesses "knowled an intuitive perception of truths," and "a wisdo vance of the age;" but, "divest him of what is u expression, and American literature would be dep one of its best-known names." All this is as cl mud.

The main object of the article, however, is to fi with Dr. Holmes's *morals*. He is accused, by thi of tyranny, cynicism, a most unlovely personality,* bitterness, of being as great a sceptic as Pilate having a heart, of unblushing egotism, of simulatin and sentiment, and of signally wanting "the charit divine Master"! All this because he criticises the istic theology.

Dr. Holmes, as every one knows who knows hi is one of the kindest of men. His brilliant tal joined with a childlike tenderness of heart. H affectionate a friend as he is an earnest opponent.

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* "His personality; his *Persönlichkeit*, to use the expressiv word." As the German word is a precise translation of th word, and not one whit more expressive than that, it ca brought in to show that our writer reads German, just as he talks of Fichte, *apropos* of nothing. In the same way, he *Compte* (meaning, possibly, Auguste *Comte*), the "country (whom he evidently considers a great genius), John Stuart Mi Sir James Mackintosh, Dr. Bigelow, Dr. Forbes, Dr. Gould, Cooper, Dr. Hooker, Dr. Cullen, Howe, Baxter, Jonathan Ed Pontius Pilate, all in an article of six pages. He gravely that the notion, that "disease is to be overcome by vital p no means a new idea." We should rather think not. He sa dinal fault of Buckle's book is, that it confounds "mere know moral power." It does no such thing. He seems to think th (*Comte*) is still an obscure writer; only finding utterance i *book*, instead of being one of the best studied authors of t

attack any falsehood, however venerable; but he can not unnecessarily hurt a fly. But what would you have? This shower of vituperation is the necessary consequence of the injury done to Calvinism by Dr. Holmes's books. This injury cannot be forgiven. Hence these epithets are heaped on him at random. And, in truth, we cannot much wonder at it. Pity the sorrows of Orthodoxism. These men have been repeating, for the last thirty years, that "Unitarianism is going down." They have drawn round our churches and preachers and writings a *cordon sanitaire*, to prevent their people from knowing what we really say and think. It is as much a sin for the member of an Orthodox church to read a Unitarian book, or to go to a Unitarian meeting, as to tell a lie. This result has been attained by years of devoted labor. The prejudice against Unitarians is so great, that it really reflects much credit on Orthodox perseverance and assiduity. Now, it must be extremely painful, when they have this *levee* thoroughly finished, and our river of thought completely diked in, as they suppose, to find it overflowing them from quite another direction. Here it is again in Mrs. Stowe's books, in Henry Ward Beecher's writings, in Dr. Holmes's essays and novels, in the "Atlantic Monthly," in "Gail Hamilton," in the "Independent," in Robertson's sermons. Pity them. We should be sour ourselves if we were thus disappointed of the results of a quarter of a century's toil.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March, 9, 1863. — Present, Messrs. Stebbins, Brigham, Newell, Barrett, Ware, Sawyer, Smith, and Fox.

The Committee on New-England Correspondence re-

ported in favor of granting the sum of $50 to the society in Tyngsborough, Mass., in response to an application received from them; and the report was adopted.

The Committee on Western Correspondence reported that the society in Kalamazoo, Mich., had requested that the $288, held by the Association in trust for them, might be paid, as the conditions of the vote of Nov. 11, 1861, could now be complied with; and also that an appropriation might be made to aid them in completing their church.

In accordance with the recommendation of the Committee, the request concerning the $288 was referred to the Finance Committee, with authority to pay that amount to the society, and to make the necessary arrangements for securing the church-property to the Association, in case of a failure, at some future time, to maintain Unitarian preaching. An appropriation of $75 was also made to aid the society in completing their church.

The Secretary suggested to the Board a plan for circulating some of the publications of the Association, which was discussed, but not acted upon. Mr. Ware offered to aid in the distribution of one of the books referred to ("A Selection from the Works of William E. Channing, D.D."), by placing one hundred copies in the soldiers' hospitals; and they were voted to him for that purpose.

The President presented for the consideration of the Board a plan for sending one or more missionaries to labor among the soldiers in the camps and hospitals, and to distribute the books and tracts of the Association. The plan was discussed at some length; but action was postponed until the next meeting, to give time for consultation with one or more of our chaplains.

The arrangements for the next annual meeting were referred to a Committee, consisting of the President, Secretary, and Mr. Sawyer.

After the transaction of other business, the Board adjourned to Monday, April 13.

March 23, 1863. — Present, Messrs. Stebbins, Hedge, Clarke, Newell, Barrett, Ware, Sawyer, Smith, and Fox.

This was a special meeting, called to take action upon the subject of sending a missionary among the soldiers.

The President stated, that, as instructed at the last meeting, he had consulted with Rev. William G. Scandlin; and that this gentleman felt confident, from his own experience while a chaplain in the army, that a mission, such as the one proposed, could be made successful, and be the means of effecting much good.

After some discussion in regard to the expense likely to be incurred, it was voted unanimously, that Rev. William G. Scandlin be appointed the missionary of the Association, to labor among the soldiers in the army of the Potomac for a period of three months, to satisfactorily test the value of such a work; and that a sum not exceeding $600 be appropriated to meet the expenses of this mission.

A Committee, consisting of Messrs. Stebbins, Ware, and Smith, was then elected, to notify Mr. Scandlin of his appointment, and to make any arrangements necessary to carry out the above-mentioned vote.

The Committee on Publications presented a communication from Charles Eliot Norton, Esq., offering to give to the Association 50 copies, in sheets, of his father's work on "The Genuineness of the Gospels," and 150 copies of his "Tracts on Christianity;" and also offering the use of the stereotype-plates of his "Translation of the Gospels, and Notes," for the issue of an edition, at cost of paper, press-work, and binding.

The following resolution was then unanimously adopted:

Resolved, That the thanks of the Association be gi
Mr. Norton for his generous donation of his father's
and also for the offer of the use of the stereotype-pl
the "Translation of the Gospels;" and that, althou
funds will not at present admit of our undertaki
reprint of the latter work, we hope to be able he
to accept this very liberal offer.

The Special Committee on the Annual Meeting re
that it seemed to them best to make the public meeti
year strictly an *Association* meeting; to have the sp
based on the topics presented in the Annual Report,
should be read at the commencement.

After some discussion, full power was given to the
mittee to make arrangements for the meeting accor
the plan proposed.

In accordance with the recommendation of the C
tee on Publications, it was voted to give a copy of
the publications of the Association to the General T
gical Library of Cincinnati, O., in response to an a
tion from Rev. A. D. Mayo.

It was also voted, that this Committee be authori
furnish Mr. Ware for distribution in the soldiers' ho
at the West, and Mr. Scandlin for his missionary
such books and tracts as they may require.

After the transaction of other business, the Boa
journed to Monday, April 20.

Hamilton, of Belvidere, Ill.; hymn; sermon and ordaining prayer, by Rev. Robert Collyer, of Chicago, Ill.; hymn; charge, by Rev. A. G. Hibbard, of Aurora, Ill.; right hand of fellowship, by Rev. Carlton A. Staples, of Milwaukee, Wis.; address to the congregation, by Rev. Charles G. Ames, of Cincinnati, O.; collection for supply of reading to the army; anthem; benediction, by the pastor.

Rev. THEODORE H. DORR has resigned the charge of the society in Sherborn, Mass.

Mr. E. C. L. BROWN, a graduate of the Meadville Theological School in the class of 1861, has accepted a call from the society in Bolton, Mass.

Rev. JARED M. HURD, of Clinton, has accepted a call from the society in Fitchburg, Mass.

The BULFINCH-STREET SOCIETY, of Boston, have sold their meeting-house to the New North Religious Society, and have adopted their charter and name. A sermon suitable to the occasion was preached on Sunday, March 22, by Rev. William R. Alger, who will be the pastor of the united societies.

Rev. DANIEL BOWEN has resigned the charge of the Third Unitarian Society in Hingham, Mass.

Rev. FREDERICK A. FARLEY, D.D., has resigned the charge of the First Unitarian Society in Brooklyn, N.Y.

Rev. D. S. C. M. POTTER has resigned the charge of the society in West Bridgewater, Mass.

BOOKS RECEIVED

Since our last Notice.

Two Friends. By the author of "The Patience of Hope," and "A Present Heaven." *Et teneo, et teneor.* Boston: Ticknor & Fields. 1863.

This is one of the books written by a pure and pious soul, which is also thoughtful and individual. The writer goes her own way; and, in her meditative reflections, throws light on many subjects.

Meditations on Death and Eternity. Translated from the German, by Frederica Rowan. Boston: Ticknor & Fields. 1863.

This book of devotions is taken from one generally ascribed to Zschokke, which has long been known in Germany, and very popular, under the name "Stunden der Andacht; i.e., Hours of Devotion." The late Prince Albert was accustomed to read it, which endeared the book to the Queen; and, after her husband's death, she had selections from the book translated into English, and printed for private circulation among her friends. The book is adapted to comfort the hearts of mourners.

Stories from the Lips of the Teacher. By a Disciple. Boston: Walker, Wise, & Co. 1863.

We ought sooner to have noticed this little book, by our brother Octavius B. Frothingham. It is simply telling, in his own way and modern language, the parables of Jesus. It is the "Child's Commentary on the Parables," and far better adapted to its use than commentaries usually are.

An Historical Research respecting the Opinions of the Founders of the Republic, of Negroes as Slaves, as Citizens, and as Soldiers; read before the Massachusetts Historical Society, Aug. 14, 1862. By George Livermore. Boston: Printed by John Wilson & Son. 1862.

This pamphlet is one of indispensable value to all who are studying the subject.

A Christian Church: a Sermon, delivered on assuming the duties of Pastor of the Church of the Redeemer, Cincinnati, O., Feb. 1, 1863. By A. D. Mayo. Cincinnati.

We are very glad that our friends in the Church of the Redeemer have obtained a pastor, and one so active and able as Brother Mayo. We are also glad that the other society have our friend Ames with them. With such men, both societies ought to become active, Christian bodies, filled with faith, hope, love, and good works.

The Fear of God: a Sermon. By Robert Collyer, Pastor of Unity Church, Chicago. Published by some who heard it.

Discourse on the Dedication of the Church in Arlington Street, Boston, Dec. 11, 1862. By Ezra Styles Gannett, D.D.

Rev. Mr. Tenny's *Sermon on the Dedication of the Springfield-street Church,* Jan. 28, 1863.

ACKNOWLEDGMENTS.

1863.			
Feb. 25.	From	"F." of Chicago, Ill., for India Mission	$8.00
" 26.	"	Rev. Dr. Newell's Society, Cambridge, as a donation	100.00
" "	"	Society in Saco, Me., as a donation	82.20
" 28.	"	" " Leominster, for Monthly Journals, additional	2.00
" "	"	E. B. Reynolds, to make himself an annual member	1.00
March 3.	"	Society in Burlington, Vt., as a donation	26.17
" 6.	"	" " Fitchburg, for Monthly Journals	82.00
" 7.	"	subscribers to Monthly Journal in Providence, R.I., through Rev. Dr. Hall	68.00
" 9.	"	First Society, Baltimore, Md., for Monthly Journals	21.00
" 10.	"	Society in East Cambridge, for Monthly Journals	10.00
" 12.	"	Society in Buffalo, N.Y., for Monthly Journals	50.00
" "	"	" " Kennebunk, Me., for Monthly Journals, additional	15.00
" "	"	Society in West Dedham, additional, to make Miss Sally Gay and Mrs. C. Ellis annual members	2.00
" 13.	"	Society in South Hingham, as a donation	5.00
" 14.	"	" " West Dedham, additional, to make H. H. Sigourney an annual member	1.00
" 16.	"	Rev. Dr. Farley's Society, Brooklyn, N.Y., as a donation	150.00
" "	"	Society in Harvard, for Monthly Journals	7.00
" "	"	" " Dover, N.H., for Monthly Journals	9.00
" 19.	"	" " Scituate, for Monthly Journals, additional	1.00
" 21.	"	Church of the Disciples, Boston, as a donation	100.00
" 23.	"	Society in Shirley, as a donation, additional	1.00
" "	"	" " Bernardston, as a donation, including an annual membership for Alonzo R. Cushman	11.00
" "	"	Society in Newburyport, for Monthly Journals	15.00
" 24.	"	" " Watertown, as a donation	60.00

ARMY FUND.

Feb. 25.	From	Noah Kimball	$1.00
March 2.	"	"a friend of the soldier"	2.00
" 3.	"	David R. Greene, New Bedford	25.00
" 5.	"	"a friend of the soldier"	3.00
" "	"	a friend, to circulate "The Home to the Hospital"	1.00
" 6.	"	Society in Rockport, Ill., to circulate "A Letter to a Sick Soldier"	7.00

March 7.	From	A. L. Bond	2.50
" "	"	a friend	7.50
" 9.	"	Mrs. L. P. Wood	3.00
" "	"	William Wightman	4.00
" 14.	"	Jonathan Stodder	5.00
" 18.	"	Miss L. E. Penhallow	1.00
" 23.	"	Society in Buffalo, N.Y.	20.00

CANDIDATES FOR SETTLEMENT.

This list will be published hereafter only four times a year, in the January, April, July, and October numbers of the "Journal." Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Charles W. Buck	Plymouth.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Fred. May Holland	Cambridge.
Sidney H. Morse	Cambridge.
William Gray Nowell	Portsmouth, N.H.
George Osgood	Kensington, N.H.
George F. Piper	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Ed. G. Russell	Cambridge.
Charles C. Sewall	Medfield.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel A. Whitney	Southborough.
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ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY VII.

The Atonement.

THE subject of this essay is the Orthodox doctrine of the work of Christ, and especially of the Atonement.

No doctrine of Orthodoxy is more difficult to state to the satisfaction of the Orthodox than this. The reason is, that there is no doctrine concerning which the Orthodox differ so much among themselves. There is no difficulty in stating the Orthodox doctrine of the Trinity; for this is the same, or nearly the same, in the symbols of all the Orthodox sects. The Roman-Catholic doctrine of the Trinity is essentially the same with that of the Presbyterian, Lutheran, Methodist, and Episcopal Churches. But not so with the doctrine of Christ's reconciling and atoning work. This has taken every form in past history, and is altogether unsettled at the present time. Three principal views on this subject have prevailed in the Christian Church as Orthodox. The first may be called the *warlike* view of Christ's work; the second may be called the *legal* view;

and the third, the *governmental* view. The first w
prevailing Orthodox view from the earliest times
middle ages, and is based on the idea of a conflict,
between Christ and the Devil, for the soul of man
Devil had gained possession of the human race in
quence of its sin. The right of the Devil over m
fully admitted. Augustine considered it as the r
property; Leo the Great, as the right of a con
Christ gave his own life to the Devil as a ransom
was adequate to redeem the whole race. This
rested on the literal interpretation of the words "r
and "redemption." If Christ's death was a *ranso*
he came "to give his life a ransom for many," — th
tion naturally arose, *From* whose power were n
deemed? and *to* whom was the ransom paid? Ce
men were not redeemed from the power of God
ransom could not have been paid to God, but t
enemy who held us as his prisoners. The only
answer, therefore, is, that the ransom was paid
Devil. The Devil was the cruel tyrant who had e
us. He had a right to do so; for we had become hi
through our sin. But he had no right over Chri
Christ had committed no sin: so that the death of
was a free offering to the Devil to redeem the rac
cording to this view, therefore, the atonement was
the Devil.

But, in the middle ages, another view of the ato

him. This is the legal view of the atonement; or perhaps we might rather call it the commercial view.

But this theory, after having endured as Orthodox for some five hundred years, gave place to a third, based, not on the idea of a ransom or of a debt, but of a State necessity. It would not do for God, as a moral Governor, to forgive sin, unless, by some great example, an impression could be made of the evil of sin. This impression is produced by the death of Christ, who therefore died, not to atone for past sin, but to prevent future sin; or, in other words, to make a moral impression on the human mind. This is the popular theory of the atonement held by the Orthodox at the present time. But, usually, many views are mingled together in modern Orthodoxy; and while all Orthodox teachers use the same language, speaking of the death of Christ as "atonement," "expiation," "vicarious sacrifice," "sin-offering," "substitution," "satisfaction," yet they connect with these words very different ideas. Such is the testimony of an eminent Orthodox divine, who speaks thus:—

"There is a general concurrence in the words *vicarious*, *expiation*, *offering*, *substitute*, and the like, but no agreement as to the manner in which they are to get their meaning. Sometimes the analogy of criminal law is taken; and then our sins are spoken of as being transferred to Christ, or he as having accepted them to bear their penalty. Sometimes the civil or commercial law furnishes the analogy; and then, our sins being taken as a debt, Christ offers himself as a ransom for us. Or the analogy of the ceremonial law is accepted; and then Christ is set forth as a propitiatory or expiatory offering to obtain remission of sins for us. Regarding Christ as suffering for us in one or another of these Scripture forms or figures taken as the literal dogmatic truth, we have as many distinct theories. Then, again, different as these figures are from each other, they will yet be used interchangeably, all in the sense of one or another

of them. And then, again, to double the confusion y more, we have two sets of representations produced und accordingly as Christ is conceived to offer himself to Je justice, or as Jehovah is conceived himself to prepare th ing out of his own mercy.

"On the whole, I know of no definite and fixed p which the Orthodox view, so called, may be said to hang it be this: viz., that Christ suffers evil as evil, or in dir simple substitution for evil that was to be suffered by that God accepts one evil in place of the other, and satisfied in this manner, is able to justify or pardon.

"As to the measure of this evil, there are different o Calvin maintained the truly horrible doctrine, that Ch scended into hell when crucified, and suffered the pain damned for three days. A very great number of the C teachers, even at this day, maintain that Christ suffered as much pain as all the redeemed would have suffered u penalties of eternal justice. But this penal view of death has been gradually giving way, till now, under modern, most mitigated, and least objectionable form only said to have suffered under a law of *expression*.

"Thus God would have expressed a certain abhor sin by the punishment of the world. Christ now suff as much pain as will express the same amount of abh And considering the dignity of the sufferer, and his rel the Father, there was no need of suffering the same, any proximate amount of pain, to make an expression o rence to sin, that is, of justice, equal to that produce literal punishment of the race. Still, it will be seen part of this more mitigated view, that Christ suffers evil

classes, — one who consider the death of Christ as availing by what it *is*; the other, by force of what it *expresses*: the former holding it as a literal substitution of evil endured for evil that was to be endured; the latter holding it as an expression of abhorrence to sin, made, through the suffering of one, in place of the same expression that was to be made by the suffering of many.

"As regards the former class of representations, we may say, comprehensively, that they are capable, one and all, of no light in which they do not even offend some right moral sentiment of our being. Indeed, they raise up moral objections with such marvellous fecundity, that we can hardly state them as fast as they occur to us." *

But, notwithstanding the fact that there is such confusion in the minds of the Orthodox about this doctrine, there is, nevertheless, no doctrine, the belief in which is regarded as so important. With respect to other doctrines, — the Trinity, for example, — dogmatic Christianity declares our salvation to depend upon our belief of it; but, in regard to the atonement, it goes further, and makes our salvation depend on using the phraseology of the doctrine. Other doctrines will save us, on the condition of believing them; this, on the condition of using the language. If a man shall lead a life of purity and goodness, but express doubts concerning this doctrine, his Orthodox friends will have scarcely any hope of his salvation; but if the most depraved criminal, after a life steeped in wickedness, shall merely say on his death-bed, that "he hopes to be saved by the atoning blood of Christ," he is thought immediately to be on the fair way to heaven. No matter how good a man is, if he does not accept the Orthodox language on this point, his friends *fear* for him: no matter how bad he

* God in Christ. By Horace Bushnell. Page 193, &c.

is, if he does accept it, they *hope* for him. There is a sort of magical power attributed to the very words. They are almost supposed to act like a talisman or a charm.

Now, while we reject all such superstitious views of the power of mere words, while we reject all false meaning and all no meaning, it is proper to think that there may be some substantial truth in these Orthodox opinions concerning the atonement. Let us endeavor to find what this vital truth really is, and why this doctrine is so dear to the heart of Orthodoxy.

The central idea of the atonement is, that Christ has done something which enables God to forgive us our sins; and the reason why this doctrine of atonement seems so precious is, that we feel that there is a real difficulty in the way of forgiveness, — as if something else were necessary besides repentance, — as if some compensation or reparation should be made somehow to the offended law of God, or to the aggrieved holiness of God. I do not say that this feeling is a true feeling: that question we must consider afterward. But it is, at any rate, a natural feeling, whether it be founded on our knowledge of God or our ignorance of God. It is hard to believe that *a man* whom we have injured will forgive us that injury merely because we ask him to do so, and are sorry for what we have done. We feel that we must make some reparation before he can or ought to forgive us. Unquestionably, the conscience is the source of this feeling. It led Zaccheus to say, "If I have done any man wrong, I restore him fourfold." A full reparation for an injury, accompanied with sorrow for having done it, the expression of which sorrow is confession, satisfies the conscience. Having done this, we feel that we have a right to be forgiven.

But it is very seldom that such full reparation can be made. The consequences of our wrong acts cannot usu-

ally be removed or effaced. Wrong-doing is like the gate of hell, — easy to open, but difficult, if not impossible, to close again. "She opened; *but to shut* excelled her power." Instead of reparation, therefore, the conscience substitutes retribution, — either reparation or the penalty; and the natural form of the penalty is an equivalent. Natural justice says, "An eye for an eye, a tooth for a tooth." This the conscience thinks right: this is justice. All less than this is mercy; all more than this is revenge.

I think, that, if we analyze the feeling which the conscience gives us concerning the consequences of wrong-doing, it is this: First, conscience demands reparation to the injured party; second, it demands punishment as a satisfaction to be made to the law of right, and this suffering to be accepted as just by the guilty party; and, thirdly, it declares that guilt should produce an alienation, or separation, between the guilty party and those who are not guilty.

To illustrate all this, let us suppose a case. A man, hitherto respected and trusted by the community, commits some great breach of trust, and robs the community. What does the conscience, in such a case, demand? First, that he should give up his property, and make, if he can, full restitution; second, that he should endure some suffering, that he should not continue to enjoy, as before, all his accustomed privileges; and, third, that he should not retain his standing in society, and receive, as before, the countenance and esteem of honorable persons. Conscience requires that he should make atonement to those he has injured, by restitution; to the law of right, which he has offended, by suffering some punishment; and to honorable men, by keeping out of their way.

This, which the conscience teaches of an injury done to man, it also teaches of an injury done to God. The

offence against man is *a crime:* the offence against God *a sin.* For a crime, the conscience requires restitution punishment with confession, and alienation from the good, which is shame. For a sin, the conscience requires, in like manner, restitution, punishment, and alienation. *It* merely transfers to God's justice the ideas of atonement which human justice has given to it.

But God's justice is not like man's. The ideas of atonement so abstracted are essentially false; and to convince us of their falsehood is one of the objects of Christ's death. It is to show us that God does *not* demand this full restitution, does *not* intend to inflict this punishment, and is *not* alienated from the penitent sinner. The death of Christ has done this.

As a matter of fact, the death of Christ has enabled men to come to God: "They who were afar off are made nigh by the blood of Christ." As a matter of fact, it has lifted men above the fear of God into the love of God. And this must be a divine work. Not the mere death of the human being could have done this; but the God who dwelt in him has uttered his tender love, his forgiving grace, from the cross. "God was in Christ, reconciling the world unto himself." The death of Christ is an expression of God's free grace. If we regard Christ, in his life and character, as a manifestation of God's will, then his pathetic and tender death reveals to us that God loves us even when we are sinners, before reparation or repentance; "for, while we were sinners, Christ died for us."

There is, however, a difficulty in believing that we can be forgiven. This difficulty is in the conscience; and, —

(*a*) To say *there is no difficulty*, will not remove it.

(*b*) To say that *repentance and good works* are enough, will not remove it.

(*c*) To say that *God is merciful*, will not remove it;

for the difficulty lies in the *conscience*, which declares that every sin is, —

1. An injury done to God.

2. An injury to the moral universe; inasmuch as it is example of evil, and a defiance of right.

3. An injury to ourselves, by putting us away from God, the source of life; and alienating us from him.

Now, it is true that the New Testament says, "Repent, and be converted, and your sins shall be blotted out;" "Believe, and be saved." It is true, that, if we will believe ourselves forgiven, we shall be forgiven. But how can we believe it, when the inward voice of conscience is always saying that God ought not to forgive us without some reparation made for the injury done to himself, to the universe, and to ourselves?

We need something to believe in, — some manifestation, some object. Something we need done by God to assure us that he is in earnest in desiring us to come and be reconciled to him.

Now, the *sufferings and death* of Christ seem to be this object: they enable us to believe in forgiveness, and so to be forgiven; they meet the difficulty of the conscience, and relieve it of its threefold embarrassment. For, in regard to the injury done to God, Christ's sufferings are substitution, or vicarious suffering. I do not say, vicarious *punishment*. The innocent cannot be *punished* in the place of the guilty; but he can suffer, and constantly *does* suffer, in the place of the guilty. These two laws are announced in the Old Testament: "The soul that sinneth, it shall die," &c.; "The wickedness of parents shall be on the children." If a man is alone, he must bear *all* the consequences of his sins; but, if he have friends and children, they will relieve him of some by their self-sacrificing kindness: their *sufferings* take the place of his *punishment*.

How often a wife does this! — interposing her sufferings between her husband's sins and their penalty. And what a profound impression is made by it of the evil of sin! It torments innocent women and children; it shipwrecks the peace of a family. What an effect is produced on the man himself! — what a reproach and tender rebuke to him is this! The sufferings of Christ are *substituted* in this way for ours, according to this law; and this divine substitution is continued in the sacrifices of Christians. Missionaries and martyrs, by their zeal, patience, and generosity, carry out the sacrifice of Christ. This is God in Christ working in us and in the Church, and working for sinners.

Then, as to the *injury to the world* by the contempt sin does to the law, the sufferings of Christ are *satisfaction:* they satisfy the divine law; they make an impression of the importance of the law. But here, again, it is not merely Christ alone who does it, but God in Christ, and Christ in the Church, who honor the divine law by the respect produced for it. They bring us to repentance; they make us feel the sinfulness of sin; show us the misery it causes to those who love us, — how it pains God, pains Christ, pains the good, and pains our friends. So we feel it, and show it by true penitence; and so honor the law. The law is *satisfied* when the sufferings of Christ and his followers, caused by sin, lead men to abhor sin, and love righteousness.

As to the injury which *sin does to a man himself*, by separating him from God's love, and making him at enmity with God, and God's wrath on him, the sufferings of Christ are *reconciliation.* "God was in Christ, reconciling the world to himself." Why was God alienated from man? Because he is holy. How can an unholy person be at one with a holy God? The answer is this: God comes into

his heart by Christ, to form Christ within him, and to make him holy as Christ was holy. He sees, that, when united with Christ, his sinfulness is killed in its roots, and a seed of perfect purity is planted in his soul; and so God is able to be at one with him through his union with Christ: "I in them, and Thou in me, that we may be perfectly at one." A love for Christ in the heart forms Christ within us. He is our life, our motive power, our aim; and so he casts out the root of our sin, and brings us to God.

Thus we see, that, even though we should reject all the Orthodox theories about atonement, we may accept the fact. We can believe that God in Christ *does* reconcile the world to himself, — *does* create a sense of pardoned sin, — *does* remove the weight of transgression, — *does* take away the obstacle in our conscience, — *does* help us into a living faith, hope, peace, and joy.

Moreover, Christ is really a sacrifice for sin, — a real and true sin-offering. For what were the sin-offerings under the law? How did they remove sin? Not by themselves (it was impossible for the blood of bulls and goats to remove sin); but because they were an appointment of God, and so showed God's disposition. They showed that his holiness was displeased with evil; they showed that he loved the sinner, and wished to make him holy. So the death of Christ is a true sacrifice in exactly the same way, but in a higher degree; convincing us of the evil of sin and the love of God.

The experience of the whole Church teaches the power of this faith to create in our souls a new life of love. Seeing God coming to us in Christ to reconcile us to himself, and freely forgiving our sins, removes from our hearts doubt, anxiety, and the burden of hard responsibility, and fills the soul with a deep peace and joy in believing. So felt the Apostle Peter when the Master forgave him his

denial. From the fountain of that forgiveness flow a river of devotion. So felt Paul when forgiven by so felt Augustine, so Ambrose, so Luther, so V because they had been forgiven much, they loved for to whom little is forgiven, the same loveth little

The practical conclusion is, that we need not to s as to the *how*, but endeavor to see the fact. W need is faith in God's pardoning, redeeming, savi in Christ Jesus, — faith that our sins are blotted ou we can come at once to our Father; that we ca boldly to the throne of grace; that the infinite Fath at us with love when we are a great way off, a "This my son was dead, and is alive again; was l is found."

We may therefore, when we are conscious o wrong and of doing wrong, instead of trying to refc selves alone by our own strength, go first to God, forgiven, through faith in the great sacrifice of "Whom God hath set forth to be a propitiation (ou seat), through faith in his blood, to declare his ri ness for the remission of sins that are past, thro forbearance of God, that he might be just, and tl fier of him which believeth in Jesus."

MEN AND THINGS IN WASHINGTON

(By a Contributor.)

As you approach Washington from any directi see the great dome of the Capitol, now nearly co rising over the city. Never was a better site sele a great building; for it is conspicuous in all direc all its majestic proportions. Washington lies b

though it was intended originally that the city should be on the high plain above, which would have been a much more healthy site. The front of the Capitol, therefore, is not toward the city, but looking the other way; and many people go to Washington, and return, without seeing the real front of this edifice, where are the great porticoes and the statues. But, seen from any direction, this building is well worthy to be the Capitol of a great nation. It is finer, on the whole, than any national edifice which I recollect. The vast wings project so as to give ample relief, and to break the front into masses of light and shadow; the want of which relief is such a defect in the Houses of Parliament, the flat surface of which, though richly carved, is as insipid as the cast-iron front of a cooking-stove. The white marble fronts of the Capitol glimmer and glow in the sunlight, whether seen from the hills of Virginia or the approach from Maryland; and the dome towers above the hills, visible miles away, like that of St. Peter's. The extension of the Capitol has been managed, it seems to me, with great artistic skill.

The architect had certainly a difficult problem,—to enlarge a great building already finished, and to enlarge it in every direction, without injuring the proportions. He has solved it very successfully. The old flat dome over the centre of the building has been changed into a lofty one; but, as it had to be supported on the old piers, it is constructed, not of stone, but of iron, in castings to resemble stone, and hung as a vast shell around the old dome, being suspended by iron bars outside of it. The interior of the Capitol is as beautiful as any of the Genoese palaces or Neopolitan churches. Every room is finished with beautiful frescoes and arabesque. The galleries and staircases are of the most exquisite white marble; or, what is even more beautiful, the bluish-gray Tennes-

see marble. The committee-rooms, the reception-rooms, the ante-chambers, the galleries, are all finished in this superb manner.

I had the pleasure, on Sunday, of preaching in the Senate Chamber, and defending the President's Proclamation in that place. In Washington, the proslavery spirit is strong in society. I was told that the majority of families where one visits are defenders of the institution, and opposed to the President's Proclamation. William Henry Channing, whose church-building has been given to the use of a hospital, and whose society has worshipped in the Senate Chamber, has been faithful on this subject; and his influence is deservedly great.

One of the most interesting places at Washington, at this time, is the Navy Yard. It is the great manufacturing establishment of the naval ordnance-department. It gives one an idea of the mighty work we are engaged in, to walk through it; to see its immense machinery, vast foundries, where every thing can be made, from a steam-engine to a percussion-cap, which is needed in a man-of-war. In one shop you may see a Dahlgren gun, weighing seven or eight tons, put into a turning-lathe, as if it were a bit of wood, and whittled and pared down to the proper size. In another, chain cables are being made by hand, every link welded by stalwart laborers on the anvils. Again: steam-boilers are being hammered with enormous din in another shop; and in another, cannon are rifled; and in another, iron plates, for mailing vessels, are rolled out, and copper, recovered from the Norfolk Yard, rolled into thin plates, and then fed to the percussion-cap machine, which cuts them out, punches them in a mould, and tosses them into a receptacle faster than the eye can follow. In another place, we see anchors forged under the ponderous steam-hammer, which can either fall with a weight of forty

thousand pounds, or tap with force just enough to break an egg. And then there are the foundries, where the melted iron runs in fiery streams into the crucibles, and is carried and poured into the moulds; and the shells, just made, and yet smoking hot, are standing all over the floor; while the metal, as it runs, flashes up toward the roof into brilliant stars.

Then there is the Smithsonian Institute, — the building a contrast to the Capitol every way. The architect seems to have been madly in love with the Gothic; and so, having to make a passage-way, he constructs it in the form of a Gothic cathedral, with side-aisles, and clere-story above. The whole building is a ludicrous assemblage of towers and corridors, buttresses and rose windows, gables and parish churches, significant of nothing but a desperate purpose in the designer to have as much mediævalism as possible for the money and in the space allotted him. The collections in the building are insignificant, — some stuffed beasts and birds, some poor Indian portraits; but, compared with the great museums of London and Paris, wholly wanting in any scientific purpose or use. It is merely the popular museum of Washington, rather inferior to Barnum's in New York or that in Boston, and discreditable to the scientific men who tolerate it.

Among the most interesting sights around Washington are the fortifications in Virginia. I spent most of a day in driving from the Aqueduct Bridge past Fort Corcoran, and the chain of forts extending therefrom to Alexandria, and to Fort Lyon beyond it, now commanded by Col. Wells of Massachusetts. These powerful fortifications command each other and all the intermediate space, and are also connected by rifle-pits. All the old trees and forests of this section have been cut down, to give a range for their cannon. Every fort is protected on the outside by an

abattis of trees, with their limbs pointed outward,- coarse, deep trenches, and the steep walls of the fort, angular outworks, commanding every approach; a all the way in front of Washington for twelve to t miles. Many of these forts are garrisoned by Mas setts troops; and it was pleasant to talk with them their native homes and the old towns. We found all intelligent and civil. Their huts for winter qu made of logs, usually with canvas roofs, are very fortable. At Fort Albany it was pay-day, — the fi six months; for, though so near Washington, the s had had no pay during all that time.

The Sanitary Commission in Washington I foun larged to nearly twice its old size, and having a larger force of clerks. They have up-stairs one devoted to a census or directory of the army. They reports from every camp and every hospital almost so as to keep the name and present location of eve dier in the army. They have also a building ne paymaster's office, where sick discharged soldier have a place to rest and eat, free of charge, inst standing in the streets, as formerly, waiting their until ready to faint with exhaustion. This Comm is doing a vast amount of good; although, of cou can make mistakes, and omit much that ought to be It is a voluntary institution to help the official organizations in a great emergency, when, without it would have been utterly unable to do their work.

I went on Sunday afternoon to the contraband

woman giving out the lines, and the rest singing, swaying their bodies with a slow motion backward and forward. Then, at the request of the superintendent, I said something to them; and they replied, "Yes, sir;" "That's right;" "We will, sir;" and so on; and, when I ended, said, "Thank you, sir." Then one or two of the men told their experiences in slavery, and how they escaped, and how they had left behind their friends and children, — tears streaming from their eyes, and others crying too; for all had left some behind; and the ladies in the carriage cried with them. Lastly, an old negro man prayed, leaning, like Jacob, on the top of his staff; and all the rest knelt on the ground, in the mud, and solemnly said "Amen," or else sang a sort of chanting assent, in places where they were moved to, — a low under-song, as it seemed, of sympathy. We all noticed, while they sang, what a profoundly reverential expression was on their faces; surely such as I never saw on the faces of white men. This visit to these poor people — Hebrews in the wilderness, who had come out of Egypt, but had not yet reached the promised land — was very touching. I was told that they easily found work in the district, — the able-bodied men and the good female house-servants very easily. I asked one colored woman, just from Virginia, if they had heard down there, among the slaves, of the President's Proclamation. She said, "Oh, yes, massa! we all knows about it: only we darsn't let on. We pretends not to know. I said to my ole massa, 'What's this Massa Lincoln is going to do to the poor nigger? I hear he is going to cut 'em up awful bad. How is it, massa?' I just pretended foolish, sort of."

As to the public men in Washington, I can only say, that the impression produced by the sight of them is that suggested in the famous saying of the great Swedish statesman: "Come here, my son, and see with how little

wisdom the world is governed." The prevalent aspect of things is of drifting with events, not controlling events. Capitalists and merchants in New York are making so much out of the war, that they are satisfied to trust to Providence, and believe all will come out well. In Washington, those in comfortable offices are only satisfied with the state of things, and cannot get up much enthusiasm. In the hospitals, among the poor soldiers, you find earnestness and enthusiasm, patience and submission. There is a touching grandeur about our young men sick and dying. I saw an old man, a German, who had received eleven wounds in one battle; and he was as cheerful, and merry even, as he could be. Mr. Channing told us of some Pennsylvania men, in the hospital which he visits, who were noble fellows. They were dying every day, he said, of their wounds, but went willingly, with no complaint, — only glad if they could see some one from home, or send a message of love to their friends who sit waiting and looking for those who shall never come again.

Mr. Lincoln seems worn out with care. I should think he would be so. His bed has not been one of roses. He stands in the midst, beset on all sides; urged to do this, and not to do it; told the salvation of the country depends on it; told the next minute that it will be the destruction of the nation. Not being a man of original insight, no national leader, but a man of plain sense, he finds it hard to steer the Ship of State in the midst of this awful storm, and sighs, no doubt, often for the quiet of his Illinois home.

Mr. Chase has such a weight laid on his own especial department of finances, that we can hardly expect him to do any thing else than attend to them.

I do not think, on the whole, that I received much encouragement from the men in Washington. Great men

are scarce. God does not see fit to send many of them. He sends us heroes in the field and in the fleet, — noble soldiers and sailors; but sages and statesmen, where are they?

"Great men have been among us, — hands that penned
And tongues that uttered wisdom, — better none.
These moralists could act and comprehend:
They knew how genuine glory was put on;
Taught us how rightfully a nation shone
In splendor; what strength was that would not bend.
But now where are such souls as we had then?
Perpetual emptiness! unceasing change!
No single genius paramount, no code,
No master-spirit, no determined road,
But equally a want of thoughts and men."

FAREWELL MEETING FOR REV. MR. DALL.

A MEETING for a parting interview with Rev. Mr. Dall, Unitarian missionary to Calcutta, was held in the Bedford-street Church, Sunday evening, April 19, 1863. After prayer was offered by Dr. Gannett, the chair was taken by Hon. John G. Palfrey, who, introducing Mr. Dall, made some brief but excellent remarks, in which he recalled striking facts in connection with the Rajah Rammohun Roy, and Rev. Mr. Adam's mission forty years ago. Mr. Dall was then called upon for a Report, which he read, and which we print below. Rev. Mr. Winkley, Chairman of the Sub-committee of the Board of Directors of the A. U. A. on the India Mission, then spoke, calling attention to the case of William Roberts, missionary at Madras. We print a report on this subject, carefully prepared by Mr. Winkley, which embodies his views on this point. James F. Clarke then made some remarks on the three points, — "A mission

to India is desirable," "A mission to India is practicable," and "Mr. Dall is doing the work ably and well." A collection was taken on behalf of the Madras Mission, amounting to upwards of $200.

MR. DALL'S REPORT

Of the Work done by the Christian Unitarians in India.

CHRISTIAN FRIENDS,—My duty is to make you a brief report of facts. On the eve of departure, through England and Egypt, to India, after seven years spent in India, and now seven months at home, I am to state *what is our work in India* done and to be done for God and man and the gospel.

Each one here who has read the New Testament must know that its end and aim is the conversion of the world,—the binding of every human heart to God. Nothing can hide the fact that Jesus said, "Go, teach all nations; preach the gospel to every creature. If ye love me, keep my commandments." This, we know, was his dying charge, kept to the death by all his immediate apostles, and by Paul, the missionary to the heathen, the apostle to the neglected world outside of his native land.

Charity begins at home, but dies down into selfishness, and ceases to be gospel charity, if it *stay* at home. For our own sakes, therefore, we must gospelize humanity. We must Christianize *them*, or they heathenize us. The gospel is love to man, faith in God, knowledge of the truth, and obedience to absolute right. India has blind faith in God, almost to the exclusion of love to man. India excels most nations in that wisdom which Paul said was foolishness with God; and she has yet to find—as how many of us have yet to find!—the true wisdom by obedience. The depth of her present degradation is shown by

her idolatry and its lying pollutions; though increasing thousands of her people begin to yearn for gospel light, and are, year by year, flinging their idols to the owls and the bats. When we see what centuries of training God gave to the Hebrews before he could wean them from idolatry, we have no right to slacken our hand or close our purse, though we see, for centuries, no other success.

But we do see more, — much more. Four or five hundred thousand of all sects have been baptized; and in Southern India we have three or four Christian Unitarian churches, feeble yet persistent; and these originated, not from the preaching of any missionary of ours, nor of any white man sent from a Christian land, but from natives of India self-moved, and from natives only. All men hunger for what is good: they thirst for better things, and take them when they find them. The omnipresent God will have it so. And thus it was, that the father of the present pastor of our church in Madras, seventy-five years ago, left his idols for the great doctrine of the Divine Unity, and found it first in the Koran. Driven out from his home among the fragrant coffee-gardens in the hill-country, he sought refuge in Madras, down by the sea. He was there employed by a Christian. Being a thoughtful and studious man, he took the Bible, and compared it with the Koran. The position of a believer in Mahomet, into which he had come with so much struggle and suffering, he now abandoned for one higher and truer. He became a Christian. But the Christian creed of his English master, and the articles of the English Church, did not wholly satisfy him. It appears in his Autobiography, that the position of mind in which he found rest was due to the providential reading in England, whither his master had taken him as a body-servant, of a Christian Unitarian tract, and then of the works of such men as Belsham, Priestley, Lindsey, and other Unitarian divines.

And now, to-day, in South India and in Burmah, four churches live, with two or three schools attached to some of them, and hold regular services as societies of Unitarian Christians; that is to say, at Tonghoo in Burmah, and at Salem and Secunderabad and Madras in Southern India. Our largest brick chapel is at Secunderabad. I thank God for these facts. It is encouraging to know, that, in that hard soil, — not harder, however, for gospel-seed, than was the soil of England in the bloody days of the Druids, not many centuries ago, — with so little aid from Christendom, there have grown up four Christian churches, little ones, as plants out of a dry soil, in the midst of the deep darkness of the heathen world. One of these (at Madras) has, within consecrated walls, for fifty years, and another at Secunderabad for thirty or forty years, worshipped the God and Father of our Lord Jesus Christ.

The order of their service nearly resembles that held in the Stone Chapel here in Boston, or exactly that of Essex-street Chapel in London, carefully translated into their own Tamul tongue. Would you hear the sound of it? [Mr. Dall here had a nod from the Hon. John G. Palfrey, the Chairman; and repeated the Lord's Prayer, as he had often repeated it with the church at Madras, beginning, "Pára-man-da-lang-gar-li-li-ruk-ki-rar, angrl Pidávé."*]

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* We have obtained a copy of the prayer: —

LORD'S PRAYER, — TAMUL.

Pára-man-da-lang-gar-li-li-ruk-ki-rar, angrl Pidávé; ummudaiar námam párísutthar-má-var-dá-gar; ummudaiar iráchiam vá-ru-var-dá-gar; ummudaiar sittham pá-rar-man-dar-lath-tilé; sé-yar-pár-du-már-por-lé; bhoomi-yilé-yiun sé-yar-pár-du-var-dá-gar. An-den-dru-lá angrl áppat-thai, angrl uk-kin-dru dárung. Angrl kár-den-kár rar ruk-kun angrl main-nik-kumáporlé angrl kárdan-gár-lai angrl luk-ku main ni-ium angrl-lai so dhar-nai-kul. Pirar-ve sik-kar pan-ná-de-um ánálo tun-mai yai-niki-angrl-ái-i-rat-chil took kul-um. Awmeen!

Moodelliar Vellázha (if that was his heathen name) got his first glimpse of Christianity about the year* 1788; and though he soon became a teacher of others, and took the Christian name of William Roberts, it was not until the year 1823 — after thirty-five years of Christian fidelity as a seeker and teacher, desiring for long years to give himself to the work of preaching the gospel — that he was allowed to do so, and was at last aided and sustained from Christendom as a Christian missionary. Not until age had begun to whiten his head was he allowed a salary on which to feed and clothe himself and family, nine in number. Then at last, at about the age of fifty-five, he was released from other labor, and allowed to devote his whole time to the gospelization of his people. He then began to receive from London £60 ($300) a year for himself, and $300 for tracts and printing. He died about 1841, and his mantle fell upon his youngest son; and he has stood in that pulpit, Sunday by Sunday, for twenty years, pleading, pleading all the while, like his father before him, for some white man, some Christian believer from the West, to come and take the pulpit, and teach the people, and make *him* a subordinate. The way he has been treated reminds one of the time when Ahab's prophets called upon Baal: "O Baal, hear us. But there was no voice, nor any that answered, nor any that regarded." A small gift of money has been sent, as I said; but only one white man has the Unitarian Church, either of England or America, ever sent, even temporarily, as a gospel preacher or delegate, to stand in either of our chapels there, and say, in the words of Jesus, "Blessed be ye poor; for yours is the kingdom of heaven." My God, I thank thee that I have looked upon and prayed with our brethren in Salem and Madras.

* These dates are from a lately discovered autobiography.

Brethren, I have spoken sad truth; and at the judgment, unless we repent, this neglect will rise against our branch of the church in scathing condemnation: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to *me*." So eminent in knowledge, why is our church so lacking in its faith? God forbid that it should go on so in years to come! Unceasing in good works at home, we must also look out of our windows; we must know the oppressions that are in the earth; and remember those who are in bonds of ignorance and superstition, *as bound with them*.

Compelled in mere faithfulness to point to what has been left *undone* by us in India, my sole intention was to declare briefly what we had done. We have done something. Yes. From and after the year 1823 for about *ten* years, and again from 1855 for a term of eight years, we have tried to do something. We have had one or two representatives among the tens, or rather hundreds, of missionaries sent out or raised up there by other churches. In 1821, we Christians began to work; and we have done a very little, co-laboring with brethren of like precious faith with us in Great Britain, and with brethren born Hindoos, God being the chief doer of it.

I have spoken first of Christian Unitarianism in Southern India, because this blessed light was first kindled there by the good hand of God some thirty years before any thing was seen of it in the north-east; *i.e.*, in Calcutta, my home. The *two* fields are about a thousand miles apart. From 1821 to 1827, not much seems to have been done in Calcutta besides the distribution of tracts, the collection of a Unitarian library of four hundred volumes for circulation, an occasional lecture or single course of lectures, and the publication of a few newspaper articles. Rammohun Roy then appeared, — a man of remarkable

independence and vigor and self-sacrifice and benevolence for a born Hindoo. He nobly gave money, time, labor, to disseminate Christian truth as fast as he could find it. He left no one behind him in India to second his Christian plans; he established no Christian institution; and all his *translations* of portions of the Four Gospels have been lost: still his name will be an increasing power in Bengal, *if we choose to have it so.* We have republished, in English, a thousand copies of his "Precepts of Jesus," the cost of which (three hundred rupees) was wholly paid by Hindoo gentlemen; and we have published the same in Bengalee. The labors of the (so-called) Unitarian Committee of Calcutta extended over about ten years, — from the year 1821 until the Rajah Rammohun Roy died in England. From that time until the year 1855, there was a suspension of the Calcutta Mission. From the year 1855, that mission has been well sustained by the American Unitarian Association, who have lately determined to continue the work for at least two or three years longer. With this my mission you are pretty well acquainted. Our ten Reports — published during these eight years past, as well as the letters from several of us that have appeared in the "Monthly Journal" — have been read, I am told, with interest. We have also printed seventy or more pamphlets in India. I need not detain you further than to unroll once more, for a moment, the plan of that work. The Calcutta Mission, you are aware, has two branches, — the religious and the educational. The church and the school move the mission onward like the two wings of a bird. On the one hand, we have the Trustees of the Useful-Arts School; on the other, a Committee for the dissemination of Unitarian Christianity. The name and address of each of these gentlemen — chiefly American resident merchants and English-Government servants —

are in possession of our Home Committee here; and I trust the two bodies are to continue long in correspondence with one another. Our friends here need such counsellors, so that the work may be fairly judged by the testimony of different witnesses and from different points of view.

1. The Church Committee's work is threefold; namely, the (1.) preaching, (2.) the correspondence, and (3.) the tract-printing and distribution.

2. The School Trustees are men of high position and culture, — gentlemen not directly interested in our theories of faith. One of them (James Scott, Esq., No. 2, Fairlie Place, Calcutta) kindly takes charge of all the funds we have, keeps them in the Oriental Bank, and pays them over to meet all bills whatever. He maintains a perfect understanding with the Church Committee, and devotes all donations for strictly religious purposes to their special application.

The main business of the school is to give to Hindoos (what they are glad to get) a good English education, as well as a mastery of their own language; and the arts taught are to support them and their families, when driven out of their idolatrous homes for unbelief in their own scriptures, and professed acceptance of ours. I need add nothing further at this time concerning the work done and doing by Christian Unitarians in India among two hundred millions of heathen souls.

There are some here who would be glad, perhaps, to recall a fact, of which others may not be aware: namely, that, in the years 1825 and 1826, various public meetings were held here in Boston, and were numerously attended; and that they resulted in the formation of a Society for the Promotion of Christianity in India, — a body of good and wise men, who sent nearly seventeen hundred dollars to Calcutta in the days of Rammohun Roy, with a pledge

to remit six hundred dollars a year, for ten years, towards the support of the missionary, who was then an Englishman, and supported mainly by Englishmen. Among the names of the officers of that society were those of Dr. Henry Ware, President; Hon. Peter O. Thatcher, Vice-President; Dr. Joseph Tuckerman, Corresponding Secretary; and George Bond, Esq., and Robert Waterston, Auditors.

I may quote, too, a remark of Dr. Henry Ware, out of an address he delivered before the Annual Conference of Ministers in May, 1826. He says, "Let Christianity be presented in its pure and simple form, and there is nothing in it unintelligible, incredible, or revolting, that it should be impossible to recommend it to the heathen mind. A new era has actually commenced; efforts are directed more to the education of the young than to the conversion of adults; schools are established; useful arts and better habits and customs are introduced; and, instead of offering the doctrines of the gospel first, and alone, they are preceded or accompanied with all the improvements of Christian countries in government and education, with the pure morality of the gospel, and with Christian institutions." So spoke Dr. Ware to the assembled May meeting of Unitarian ministers in 1826; and, quite lately, the venerable and excellent John James Tayler of London has written to your missionary in these words: "I cannot but think that you are taking the right course in devoting the main strength of your mission to the perfection of native schools; not, of course, withholding such direct religious instruction as the people are disposed freely to seek, and as their increasing acquaintance with Christian literature must dispose them more and more to seek; and employing for your general moral and spiritual instruction such extracts from the practical part of the

Christian Scriptures as Rammohun Roy's 'Precepts of Jesus,' and inducing the pupils to commit to memory such simple and beautiful hymns as you showed me a specimen of the other evening. My best wishes are with you; and, so far as I can aid you, you may rely on my sympathy and support." So speaks John James Tayler; and so have repeatedly spoken many living and departed sympathizers with the work now sustained by the prayers and sacrifices of such as believe that no branch of the church of Jesus is more emphatically called to gospelize the polytheistic Hindoos than the Unitarian Church of God the Father, and of our Lord Jesus Christ.

Good friends, may God be with you, and move your hearts to remember, that but one-fourth part of men have yet, even nominally, received the gospel! "Go ye, therefore, and teach all nations, and preach the gospel to every creature."

MR. WINKLEY'S REPORT ON THE MADRAS MISSION.

Prepared at the request of the Executive Committee of the American Unitarian Association.

In the letter of instruction given to Rev. Mr. Dall by the Executive Committee occurs the following paragraph:—

"You are instructed to go from Calcutta to Madras. Here you will seek at once the Rev. William Roberts. We wish for full information in regard to his chapel, his schools, his wants; the number and character of the persons that come under his influence; and to know whether, through any agency of ours, that influence may be extended. We need not remind you of the great interest we feel in the labors of this devoted man, both for his own and his father's sake; and we desire, that, whatever you may learn in regard to his means and hopes of usefulness, you will communicate to our Board."

In the year 1767, there was born in Madras a Hindu, whose name should be held in grateful remembrance by every Unitarian in the world. He worshipped the gods of his people until he was twenty years of age. Then Mahomet revealed to him his error, and unveiled to his astonished spirit the Most Merciful. He forsook his idols, and became a Mussulman. Two years afterwards, he went in the service of a returning merchant to England. In the few years spent in Christendom, one greater than Mahomet led him into the church. As he was baptized into the Father and the Son and the Holy Ghost, he heard, as his own, the name of the negro who stood as his godfather, — William Roberts, — the only name by which he is known to us. The ear that had thus been trained to truth soon distinguished the divine utterances of the Son of God from all the traditions of the elders. Therefore did he rise above Trinitarian theories, as he had already left behind similar and worse errors of Hinduism and Mahometanism. "Jesus Christ is Lord, to the glory of God the Father," was the resting-place of his mind and heart. Each of these three steps he took at a cost. He would have taken them at a greater. He was following a crucified Redeemer; and understood fully, and accepted cheerfully, the conditions.

He returned to Madras. He was mindful of the command, "Let your light so shine before men, that they may see your good works, and be led to glorify your Father who is in heaven." He immediately proclaimed the good news he had heard. His countrymen perceived that he had been with Jesus, and learned of him.

Thus at Madras, in 1795, at the age of twenty-eight years, did William Roberts, a native, commence the first Unitarian movement for the Christianization of India; "an apostle, not of men, neither by man, but by Jesus

Christ, and God the Father." In one sense, this was more emphatic of Roberts than of Paul; for the former had no Antioch to send him forth with laying on of hands and of prayer, and no Barnabas to accompany and co-work with him. The Bible was his only creed; no other book having been translated into Tamil, or written in that language: it was his whole parish library. Thus, unaided and alone, he commenced, and heroicly continued, his work for eighteen years.

And now another step must be taken. A minister-at large, in a city eight miles long, must have some rallying point. A chapel must be built. But how? Mr. Roberts was already laboring for his family's support. The converts who had joined him were poor. No missionary fund was open to draw from. What could he do? This: He added toil to labor, self-denial to economy, and, aided by a noble wife, dropped mites into a treasury dedicated to God; and so, after years, little by little, out of such earnings, arose a brick chapel that would accommodate seventy-five individuals, dedicated to the worship of the One True God; and, near by, a parsonage of the same material. Thus was built the first Unitarian church in Asia. Never was the word *dedication* more appropriately used, — given, given, given all the way along, first in purpose, then in toil, moment after moment, for years, till the gift was completed, and stood there The Father's. Ever since has it been consecrated by the prayer and praises of those —

> "Whose souls are lighted
> By wisdom from on high."

What a theological training had that Unitarian minister of Madras! What an ordination service those eighteen years of going from house to house and from heart to heart must have been! What a right he had acquired

to dedicate that church to God! With what confidence could he stand in that pulpit, and teach the life of self-sacrifice in love to God and love to man! If there is a minister to be envied since the days of the apostles, it is William Roberts of Madras. He who sees not that, his soul lacks an essential element.

Madras is composed, as is London, of many smaller towns combined. These correspond to wards; one of which is Persewaukum. It is in Persewaukum that the Roberts Chapel is located. Most of the larger missions have opened free schools. This is done for several purposes: first, to retain the children of converts under the influence of the mission; second, to train them up to Christianity; third, to bring other children under Christian teachings, in the hope of leading some, in after-life, to conversion; and, fourth, to thereby come in contact with parents and others not otherwise accessible. There are persons who are by no means in favor of these schools, but deem them as entirely independent of the legitimate work of a Christian missionary in India as of a minister of the gospel in America. Whatever may be the true view, it certainly is an important testimony, that, in the same year (1813) in which the chapel was built, Mr. Roberts increased his labors, by opening, in the veranda of the chapel, a free school for the native children of Persewaukum. In addition to the reasons already given, he well knew that thus only would the children of his flock get any education; being too poor to avail themselves of any other mode. It may seem that pupils from five to ten years of age — for, after that, they are sent into the world to get their own living — could hardly repay so laborious a preacher for the precious hours he must give every day to the simple elements of education, — such as geography, reading, and the like. If this were all, perhaps it would

be so. But among other branches, and really *the* study Mr. Robert's mind, was Christian truths. Hymns we sung, passages committed to memory; and thus the p cocious Hindu mind was early bent towards Christ.

It must also be remembered that Madras is not Bost It is Heathendom, and not Christendom. Mahometanis and, what is far worse, Hinduism, with all its superstitio permeates the people. This is their ancient religio Christianity is an innovation. When we see how in N England, amid all its free schools, its numerous church its educational instrumentalities, and its wonderful soci privileges, superstition exists; how seventh sons of seven sons, Indian doctors, mesmerists, astrologists, spiritists, a the like, abound and flourish: to say nothing of simil follies of a more individual character, even in many an i telligent home, — it will more clearly be understood wh India must be, trained for untold generations to its prese condition. There seems to be an absolute necessity th the Hindu mind and judgment should be strengthen through education before the rational claims of Christiani can be felt. Nothing short of this conviction, it seem would or could have led Roberts, at the age of thirty-s after eighteen years of gratuitous labor in evangelizing l countrymen, just when he had built and entered his chap to turn aside, even for a few hours daily, from pouring o of the abundance of his heart Christian truths, to the teac ing of geography, grammar, arithmetic, and the like, those little children, and that for a compensation only s ficent to pay for rent and leaves.

His labors did not end here: for, during the next s years, he not only carried forward his chapel and scho and general missionary work, but managed to prepare a publish ten tracts, and that, too, at an expense of $576.5(paid for, as was his chapel, from his own labors.

At the end of these six years (1819), he opened a second free school in Annicoolum, another ward of the city.

A year later comes the first substantial notice of Mr. Roberts's perseverance, self-sacrifice, and need. After laboring alone for nearly a quarter of a century; after building out of his own earnings a chapel and parsonage, opening and supporting two free schools, and issuing at his own expense ten tracts, in addition to supporting a large family, — in the year 1820, the British and Foreign Unitarian Association voted him five hundred dollars per annum. The money was a great deal; but the fact was more. The former enabled him to increase the efficiency of his mission: the latter added strength and cheer to his soul. The divine arm is all-powerful; but, oh, how inspiring is human sympathy and Christian approval!

Some years later, the same association educated in England, at considerable expense, a son of Mr. Roberts; thereby preparing him to succeed his father. But he whom man qualifies may fail of the heavenly approval.

Mr. Roberts continued his work until the year 1837; when, after a ministry of forty-two years, at the completion of threescore and ten, he fell "asleep in Christ." "Blessed are the dead that die in the Lord; . . . and their deeds do follow them."

For reasons not here to be stated, Joseph did not succeed his father. William, the youngest son, was absent from home. He loved the work of his father. When he heard that Elijah had ascended, he felt the mantle rest on his shoulders: with its power, he returned from beyond the Jordan, and continued the prophetical office. The elders who taught the schools, those well-tried colleagues of his father, assured him of their co-operation. This was in 1837. From that day to this, for more than twenty-five years, he has worked bravely; and those now aged men still stand

by his side. All the time has he preached as by necessity, crying out continually, "Send a strong man to take my place, — a white man, that, being of the dominant race, his influence may be more wildly felt, especially among the higher classes."

William preaches from his father's notes. The service is largely liturgical, being very similar to the Stone-Chapel Liturgy; only it is not unusual to sing three hymns in succession. In all this, the teachers of the school are essential aids. They also are of the Board of Trustees, and so share the responsibilities. But they share also in the small income of William. The British and Foreign Unitarian Association, indeed, continue their aid; but now only forty pounds, or two hundred dollars, are sent instead of five hundred dollars. This, after paying the teachers, leaves but a very small sum for the missionary; and yet the son has abated not a jot of his father's work. He indeed has added, for a portion of the time, a third free school and a second Sunday school. Like his father, he has engaged in public and private discussions with Trinitarian missionaries and their converts; has issued some five or six tracts; has no parsonage to reside in, — that having been squandered by one who should have aided, and not hindered and persecuted, his father's work. A damp mud-cabin, at an inconvenient distance from his chapel, is now William's residence. As a book-keeper for a stabler, he obtains means of supplying the deficiency in the funds of the mission; and even this has recently been taken from him. Occasionally, sums have been sent to him, but not enough to clear him of arrearages for the absolute necessities of life. His schools are held in the piazza of the chapel and a couple of mere wood-sheds; and yet the average number of pupils is one hundred and twenty-five. Recently, a lot of land has been partly purchased for a schoolhouse by friends in Calcutta; for

Roberts stands high in the estimation of the Calcutta Committee, and also of the British and Foreign Unitarian Association, the latter of which claim his as their peculiar mission: but the lot is not clear, nor the schoolhouse commenced.

In 1856, Rev. Mr. Dall visited Madras. It is not surprising that he was moved with a similar enthusiasm with Rev. Charles T. Brooks, who visited Madras in 1854. After speaking of the stinted means of missionary and masters, Mr. Dall says, "The property has been going on sadly out of repair. The cemetery-wall has bent itself with age, and fallen to the ground, leaving the prickly pear to guard a hundred graves. The wall of the chapel 'compound' is also falling. The bell, with its elaborate Tamil inscription, is broken. An outside coating of tar has kept the chapel-roof from letting in the rain; but the mortar is crumbling from the walls, despite an occasional facing of whitewash, which is all they can afford. The cement also is getting swept from between the pavements of brick tile, notwithstanding some bits of cheap carpeting that have seen their best days."

Who can read this, remembering the circumstances under which that chapel was built, and not feel reproached? Were that a Baptist or a Methodist chapel, the simple story would bring hundreds of dollars from our denomination for its repair, and an ample pension for the heroic son of an apostolic father.

In 1859, three years after his first visit, Mr. Dall again journeyed to Madras. Now he says, "I found the chapel in good order, the shell-lime finish making the walls and ceiling as hard and white as Parian marble." This is better; but it is only a partial aid. All the other difficulties remain. The pillars of the veranda are tottering; the arrearages of the missionary are accumulating. If he chose,

he could at once pass into comparative ease by accepting an office under the government. "But what, then," he would say, "becomes of my day-schools, my Sunday school, my chapel-services, my congregation, my sixty or seventy communicants? No: till that stronger man comes, I must occupy." The spirit of the father is in the son.

And now, after sixty-seven years of just such labor of father and son in that great city, what are the results? These: There stands the first Unitarian church in India, built, by one poor man, for God and for humanity. That chapel is crumbling. To that chapel go up every Sunday forty or fifty poor men, women, and children, to hear about the One True God and his Son Jesus the Christ. They go there instead of seeking yonder idols' temple. After the service is a Sunday school, in which are gathered some twenty children to learn those precepts which their great countryman, Rammohun Roy, found the guide to peace. Once in three months, sixty or seventy persons, who have received and cherished "the faith" at a cost of money and opposition, gather to "show forth the Lord's death till he come." Occasionally there is a baptism of some adult, having attained man's estate under the missionaries' preaching, or a convert, most likely from the Roman-Catholic Church. At the house of the pastor, or of one of the church, a few gather of an evening for prayers and exhortation. The school in the veranda, the other two in mere sheds, gather daily one hundred and twenty-five pupils. A tract is now and then issued; and more are ready and waiting for money to open their prison-door, and bid them God speed on their mission. Men, as soldiers in the army or on business, leave that church to go where God may guide, but as Christians ever.

These are the results: would they were greater! But one thing is certain: though nothing more be ever done for

India missions, self-respect demands of American Unitarians to see to it that that chapel be repaired, and kept so; and that William Roberts be taken from his present damp hut, and finish his days in that redeemed parsonage, at a salary which will render him able to live free from debt, and work out his mission till he join his father. Shall it be done, and that speedily? A few hundreds of dollars would clear the parsonage of all arrearages, and some twenty dollars per month would support the minister of God. Shall it be forthcoming?

EXPERIENCES OF A CHAPLAIN.

New Orleans, February, 1863.

Items of a chaplain's experience and observation here may be worth a place in your Journal. At Ship Island, before the taking of this city, and in its immediate neighborhood since that event, I have been constantly in the army, visiting all the large hospitals as well as that of my own regiment, and mingling with the citizens, officials, and negroes daily, — a very abundant sphere for observation. Out of it, let me tell you what I have and have not seen. Every day, without exception, I have been in my hospital, holding frequent services, distributing books and tracts, comforting, and reading to or writing for, the sick and dying; and I have never heard a profane word from any sick soldier (except in delirium), or any murmur from one in pain or in near prospect of death. I have been with hundreds of men during the past year, at the last hours or moments of life (Vermonters, mostly farmers at home, who volunteered before the days of large bounties and short service); and I never saw a case wanting in

firmness and composure; always quiet; not stolid or defiant, but steadfast. To my sentence, "The surgeon says you must die; but you are man enough to face that: you and I came out to risk our lives for the good cause; and you can say, 'God's will be done,' — I never had any but a manly and even cheerful assent; and then letters dictated so tenderly, wills made so thoughtfully, even when weakness prevented the making any signature but the mark my hand guided.

This experience astonishes me. I visit the large city hospitals often, where men of my own regiment are transferred; and the same spirit exists there. I have conversed with thousands of patients, and have heard two men whine — one was an ignorant Irishman, the other was a rebel. A sentiment of profound respect for human nature takes its place in my mind when I see how nobly men meet suffering, and how composedly they die, with love of home, faith in immortality, and trust in God, sanctifying the departure.

I have distributed a large number of our Unitarian tracts, books, and papers, as well as those of all other denominations. I have a regular service every Sunday (which the whole regiment attends under arms), and have frequent prayer and conference meetings; and I have yet to hear the first denominational objection in any way. The reading is thankfully accepted, the public worship respectfully and attentively joined in. Sectarian preferences are, of course, *not* left at home; but prejudice and bigotry *are*. The "Soldier's Companion" is excellent. The Army Series of tracts is very good. "The Home to the Hospital" is perfect. Before *that* came out, I had only the rousing addresses of Dr. Putnam or Chaplin Woodbury, — grand for the camp and field, but too much of the trumpet-tone for the sick and dying; and the old slur rose in my memory, "Unitarianism good to live by, but not to die

by." *Now* I am contented, and our faith vindicates itself.

I have not seen the first native white citizen of New Orleans who is actively loyal, who gives money or information or warning to the Union cause; everywhere, among men and women (I am sorry to say, in the Unitarian Church most bitter), is open or half-covered hatred of the loyal cause. I have heard, in the Unitarian Church in New Orleans, Dr. Dewey's sermon on death read, with interpolated reference to a rebel soldier from that society "who had died a patriot's death, while the vile and brutal mercenaries were permitted to triumph over him," &c.; and an argument drawn thence for a future compensation for such monstrous injustice in the appointment of Providence.

I have yet to see a more exact description of Louisiana society than General Butler's sentence, — "Society is disintegrated here." The cement of morality is gone. There is no organic relation between individuals. There is no family tie. All is as a heap of sand.

I have lived for months close to a camp of at least twenty-five hundred negroes, — men, women, and children, — and have seen them all over the city and country; and I have yet to hear the first oath from a black man's mouth (except a city teamster's), or to see a black person drunk, to witness an act of violence from one even when abused, to have a black person beg from me or any one else any thing except medicine for sick children, or to see a black man or woman hesitate to work cheerfully and well when in prospect of fair pay for the labor. They are, as a class, quick to observe, shrewd in money-matters, prudent in their speech, ready to learn to read and write, and aware of the importance of such acquirements. My boy, a full-blooded African, a brickmaker from a plantation, learned the alphabet from the spelling-book and from the shop-signs, with my help, sooner than I was able to commit the

telegraphic alphabet used by our army operators, which I studied diligently, to test his capacity. I have watched and talked to them, and seen them under all circumstances. I have married them, visited their sick, and buried their dead; and I am sure they have capacities not generally appreciated. I have seen a whole regiment of intelligent white men grow up from contempt to respect for the blacks. I have seen the change, which took place in Gen. Butler himself, occurring in his officers and men scattered over his department, not by anybody's preaching, but by the overwhelming power of facts. Do you ask why so many chaplains resign? From unfitness, perhaps; from want of health, from the opposition of irreligious commanders and officers; never from want of work to do. Do you ask of the spirit of the soldiers? Hopeful, earnest, and loyal, in the highest degree. Do you ask of the effect of camp-life on the character? It is very bad, especially in the coarser rougher vices. Do you ask of the best defences and preventives a soldier can have? I say, that, better than all else, — giving some worth to all else, — are the letters of a good wife, mother, sister, or friend nearer than a sister, to touch those chords of the heart, to keep alive those principles of the soul, which the want of home influence deadens and destroys.

F. C. W.

LETTER FROM KANSAS.

LAWRENCE, KAN., Feb. 18, 1863.

BROTHER J. F. CLARKE,—We have received very regularly your "Monthly Journal" for a long time. It is always welcomed, and I think it is doing much good. I give it to our prominent citizens of various denominations, and to th

clergy of this region. I am certain it is read and appreciated. It is a good missionary influence; it scatters good seed; and we hope some time to raise a subscription for it, so that we may not tax you too much. I wonder that you Boston people don't get tired of giving. All New England, in fact, is a wonderful institution; and we hope some time to have it organized here in Kansas.

I preach regularly to our little congregation in Lawrence. I have preached the past year every Sunday but one, — a cold, stormy March day in 1862. There seems to be more interest manifested, and a better attendance on Sunday. Our Sunday school is progressing steadily. Since October, the average number has been fifty. Eighty scholars received presents from our Christmas-tree. Our school is the largest, save one, in the city. The library is the best, without exception. We wish it to continue so. We desire to furnish good moral and religious reading for our children. Books of the right stamp are scarce in Kansas. There are many little five and ten dollar libraries scattered here and there; but the books are small in size, and a great many of them exceptionable in matter. They are feeble and trashy, inculcating false notions of life and religion. Brother Clarke, we want better books; we want good solid, truthful books; not those which address themselves to the feelings simply, but to the reason and understanding also. I would like a hundred books entitled "The Christian Life;" one hundred "Doctrine of Prayer;" "Ware's Formation of Christian Character;" "Early Religious Education," by Eliot; and so on. If we could only put a library of two hundred good solid New-England books into every new schoolhouse that is erected in Kansas, it would be good seed sown in good soil. Do you say, "Depend on yourselves for books"?

Ah! if we do, the present rising generation will have to do without them. There are thousands and thousands scattered all over our prairies, who have both hands full to get enough to eat and drink and wear. They cannot buy books, and their children must suffer for them.

I was in a cabin yesterday, — a mere shell of a thing, — where there were six beautiful children, four old enough to read; but they had no books, or next to none. The parents were intelligent and industrious; but, with all their efforts, could only get enough to coarsely feed and poorly cloth themselves and little ones. They had seen better days i Wisconsin; they had many little memories of better times but now they were reduced to the lowest point, — had onl two old chairs, a little furniture, and one or two books. I pitied them, — it was so hard to be deprived of the mean of knowledge. This family is a specimen of hundred They were not pioneers, but came from the city of Mad son.

I insist that we must have mental and moral food. Ou people must not starve while so many good books ar accumulating on the shelves of our New-England friend We must get them out here, where they are so muc wanted. In a few years, we intend to pay you back a that you have done for us, principal and interest.

If you desire to send a few of these missionaries t Kansas, you can leave them with Joseph H. Allen, Secr tary of the S. S. Society, and he will forward them to u s. I suppose that you have a thousand ways for your ben e- factions. If some of them do not come this way, it w ill not be from lack of too great modesty on our part in presenting our claims.

Yours very truly,

JOHN S. BROWN.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 20, 1863. — Present, Messrs. Stebbins, Emerson, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Sawyer, Smith, and Fox.

The Committee on the India Mission reported in favor of appropriating the sum of two hundred and fifty dollars towards the expense of Mr. Dall's journey overland to Calcutta, — that being the cost of a passage by water; and also of giving, for the use of his mission, books selected by him, amounting in value to about seventy-five dollars: which report was adopted.

The Committee on New-England Correspondence presented an application for aid from the society in Athol, Mass.; and, in accordance with their recommendation, it was voted to appropriate for this object the sum of fifty dollars.

A communication from Rev. J. G. Forman, offering to lend the Association the stereotype-plates of his "Soldier's Manual of Devotion," was referred to the Committee on Publications.

Two letters — one from Joliet, Ill., concerning the purchase of a church in that place; the other from Rev. John S. Brown, of Lawrence, Kan., asking aid from the Association — were referred to the Committee on Western Correspondence.

The Committee on Aid to Theological Students reported in favor of granting fifty dollars — the income of the Perkins Fund for the present year, not yet appropriated — as a loan to a student at the Cambridge Divinity School, in response to his application.

The Treasurer called the attention of the Board to the expediency of fixing the time of making up his Annual

Statement, and of providing that it shall be audited before it is presented at the Annual Meeting; and after a brief statement of the reasons which, in his judgment, render a change in the existing system desirable, the following votes, offered by him, were unanimously adopted:—

Voted, That the Treasurer be, and he hereby is, authorized and requested to make up his Annual Statement to the 29th instant.

Voted, That the President be, and hereby is, authorized and requested to appoint two members of the Association to audit the Treasurer's accounts as thus made up, and that their report be presented at the Annual Meeting of the Association in May next.

Voted, That the financial year shall hereafter extend from the 1st of May to the 30th of April next ensuing, both days inclusive.

Voted, That the foregoing votes be communicated to the Association for their approval.

The Board then adjourned to Monday, May 11.

SPECIAL NOTICE.

THE Annual Meeting of the American Unitarian Association will be held at the Arlington-street Church, Boston, on Tuesday, May 26.

The Association will meet in the vestry at nine o'clock, A.M., for the election of officers and the transaction of other business.

The public meeting will take place in the church at ten o'clock, when the Annual Report of the Executive Committee will be read; after which, there will be six or eight short addresses, by able speakers, on subjects presented in the Report.

Should the time allowed for the business-meeting, on Tuesday morning, prove insufficient, it will be adjourned to the afternoon of that day or the afternoon of Wednesday. All members of the Association are entitled to take part in this meeting; and the By-laws provide, that "an annual subscription of one dollar shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life."

To make any one an annual member, however, the Executive Committee have decided that the dollar must be paid expressly for that purpose, either directly to the Association, or through some regularly organized auxiliary society.

The *public* meeting, all persons interested are cordially invited to attend.

INTELLIGENCE.

Rev. GILBERT CUMMINGS, Jun., has resigned the charge of the society in Westborough, Mass.

Rev. SYLVAN S. HUNTING of Detroit, Mich., having been appointed Chaplain of the Twenty-seventh Michigan Regiment, has accepted the position, and obtained leave of absence from his society for six months.

The NEW-HAMPSHIRE UNITARIAN ASSOCIATION held a meeting for organization, at Manchester, on Wednesday, Feb. 25; and the following-named officers were elected: President, Henry A. Bellows of Concord; Vice-Presidents, W. H. T. Hackett of Portsmouth, and George Tilden of Keene; Secretary, Rev. James De Normandie of Portsmouth; Treasurer, C. L. Richardson of Manchester; Directors, E. S. Cushing of Charlestown, Samuel Hale of Dover, John A. Baldwin of Nashua, John H. White of Lancaster, Rev. A. W. Stevens of Manchester, Onslow Stearns of Concord, Charles Burley of Exeter.

Mr. EDWARD I. GALVIN, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the society in Brookfield, Mass., on Wednesday, April 15. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. Edward E. Hale of Boston; sermon, by Rev. Alonzo Hill, D.D., of Worcester; ordaining prayer, by Rev. George R. Noyes, D.D., of Cambridge; charge, by Rev. Nathaniel Hall of Dorchester; right hand of fellowship, by Rev. James Sallaway of Billerica; address to the people, by Rev. Francis Tiffany of Springfield; concluding prayer, by Rev. William A. Whitwell of Brookline; benediction, by the pastor.

Mr. HIRAM NORTON, a graduate of the Meadville Theological School in the class of 1860, was ordained as pastor of the society in Rowe, Mass., by the Franklin Evangelical Association, at their regular meeting, held in Northampton on Tuesday, April 14. The order of services was as follows: Anthem; opening prayer, by Rev. Samuel C. Beane of Chicopee; reading from the Scriptures, by Rev. William Silsbee of Northampton; hymn; sermon, by Rev. Thomas J. Mumford of Greenfield; hymn; consecrating prayer, by Rev. Francis Tiffany of Springfield; charge, by Rev. John Murray of Northfield; right hand of fellowship, by Rev. John B. Green of Bernardston; closing prayer, by Rev. James Henry Wiggin; anthem; benediction, by Mr. Norton.

Mr. EDWIN C. L. BROWNE, a graduate of the Meadville Theological School in the class of 1861, was ordained as minister of the society in Bolton, Mass., on Wednesday, April 22. The order of services was as follows: Anthem; introductory prayer, by Rev. Eli Fay of Leominster; selections from the Scriptures, by Rev. Henry H. Barker of Harvard; sermon, by Rev. William P. Tilden of Boston; prayer of ordination, by Rev. Thomas T. Stone of Bolton; hymn; charge, by Rev. George M. Bartol of Lancaster; right hand of fellowship, by Rev. William L. Chaffin of Philadelphia; address to the people, by Rev. Rush R. Shippen of Worcester; concluding prayer, by Rev. Richard S. Edes of Bolton; hymn; benediction, by the pastor.

Rev. JAMES HENRY WIGGIN has relinquished the temporary charge of the society in Montague, Mass.; and Rev. D. H. Ranney, of West Brattleborough, Vt., has accepted an invitation to supply the pulpit for one year.

Rev. EDWIN M. WHEELOCK, formerly of Dover, N.H., has received a call from the society in Concord, N.H.

The CORNER-STONE of the new church of the First Unitarian Society in Chicago, Ill., was laid on Thursday, April 9. The exercises consisted of a prayer by Rev. Robert Collyer, of the Second Church; and addresses by E. W. Willard, Esq., Chairman of the Board of Trustees; Rev. Charles B. Thomas, pastor of the society; and David A. Gage, Esq., of the Building Committee.

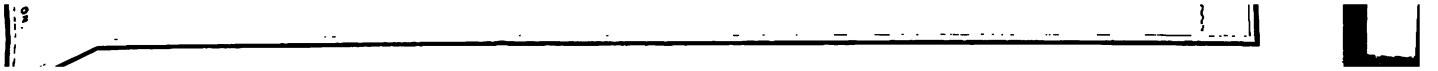
ACKNOWLEDGMENTS.

1863.				
March 24		From	Society in Burlington, Vt., for Monthly Journals, additional	$9 00
"	27.	"	Society in Sterling, as a donation	45.00
"	28.	"	Society in Woburn, additional, to make Mrs. M. E. Field an annual member	1.00
"	"	"	Society in East Boston, for Monthly Journals, additional	4.00
"	"	"	Society in Kalamazoo, Mich., for Monthly Journals	5.00
"	30.	"	Second Society, Dorchester, for Monthly Journals, additional	11 00
"	"	"	Mt. Pleasant Society, Roxbury, for Monthly Journals	23.00
"	"	"	Hawes-place Society, South Boston, for Monthly Journals	32.00
"	"	"	Rev. Daniel Bowen's Society, Hingham, for Monthly Journals	12.00
April	1.	"	Rev. Dr. Briggs's Society, Salem, for Monthly Journal, additional	1.00
"	"	"	Charles Richardson, as a donation	4.00
"	4.	"	Society in Marlborough, for Monthly Journals	11.00
"	"	"	Rev. E. B. Willson's Society, Salem, for Monthly Journals	1.00
"	"	"	"a friend deceased,"—a bequest for the general purposes of the Association	1,000.00
"	6.	"	Rev. T. S. King, as a donation	8.50
"	7.	"	Society in Northborough, as a donation $13.30	
			For Monthly Journals 15.00	
				28.30

April	7.	From	Society in Watertown, as a donation, add'l.	$2 00
„	„	„	Rev. T. B. Forbush and George Forbes, to make themselves annual members	2 00
„	9.	„	Society in Trenton, N.Y., as a donation	10 00
„	„	„	friends in New Brunswick, N.J., as a donation	22 00
„	„	„	Society in Syracuse, N.Y., for Monthly Journals, additional	25 00
„	10.	„	Henry Callender, Esq., administrator of the estate of the late George Callender, as 40 per cent of his bequest to the Association	400 00
„	11.	„	Rev. Augustus Woodbury's Society, Providence, R.I., as a donation	200 00
„	13.	„	Society in Westborough, as a donation	17 15
„	„	„	Society in Manchester, N.H., as a donation	27 00
„	„	„	Miss L. E. Penhallow, as fifth payment on life-membership	5 00
„	„	„	Barton-square Society, Salem, for Monthly Journal, additional	1 00
„	14.	„	Rev. Ed. C. Towne, to make himself an annual member two years	2 00
„	15.	„	subscribers to Monthly Journal in Barnstable	4 00
„	18.	„	Society in Quincy, Ill., for Monthly Journals	25 00
„	21.	„	Society in Troy, N.Y., as a donation, additional (in all, $70)	20 00
„	„	„	Rev. J. L. Hatch, to make himself an annual member	1 00
„	22.	„	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals, additional	2 00
„	„	„	Society in Watertown, as a donation, add'l.	1 00
„	23.	„	Society in Augusta, Me., as a donation	28 00
„	24.	„	Society in West Newton, for Monthly Journals	10 00
„	„	„	Society in Harvard, for Monthly Journals, additional	2 00
„	27.	„	William V. Spencer, to complete his life-membership	15 00
„	28.	„	the Arlington-street Society, Boston, as annual subscription, including life-membership of Rev. Edwin J. Gerry, a donation from a member of the Society	467 40
„	29.	„	from executors of the estate of the late James H. Kendall, as a fund for "the relief of feeble and necessitous Unitarian societies"	2,000 00

ARMY FUND.

March	25.	From	a friend	$1 50
„	30.	„	friends, through H. W. F.	15 00
April	1.	„	Charles Richardson	1 00
„	4.	„	Miss Alcott	1 00
„	18.	„	Society in Quincy, Ill., for Army Tracts	20 00
„	20.	„	B., Dorchester	2 00
„	21.	„	a friend	2 00
„	24.	„	Society in Harvard	7 00
„	„	„	Sunday School in Petersham	5 00



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*** The Office of the Association is at 245, Washington Stree
ton. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also
place; and all letters for him, on business connected with the Ass
should be addressed to him as "Treasurer of the American Un
A ation, 245, Washington Street, Boston."

MONTHLY JOURNAL.

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ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY VIII.

Eternal Punishment.

THE subject of this essay is the Orthodox doctrine of Eternal Punishment.

The Orthodox doctrine of Future Punishment is exceedingly simple. There is to be a judgment in the last day, universal and final. All mankind are to be collected before the judgment-seat of Christ, and there to be divided into two classes, — one on the right hand, and the other on the left. These are to go upward, to heaven, to be eternally happy; those downward, to hell, to be eternally miserable. There are no degrees of suffering; for the torments of hell are infinite in degree, as well as eternal in duration. No allowance is made for ignorance, or want of opportunity; for inherited evil, or evil resulting from force of circumstances. The purest and best of men, who does not believe the precise Orthodox theory concerning the Trinity, sits in hell side by side with Zingis Khan, who murdered in cold blood hundreds of thousands of men,

women, and children; marking his bloody route by pyramids of skulls. The unbaptized child, who goes to hell because of the original sin derived from Adam, is no better off than Pope Alexander VI., who outraged every law of God and man, and who, says Machiavelli, "was followed to the tomb by the holy feet of his three dear companions, — Luxury, Simony, and Cruelty."

Various ineffectual attempts have been made, in all ages of the Church, to soften the austerity of this doctrine. From the days of Origen (who believed in a final and universal restoration) to that of Swedenborg (who admits certain pleasures of a low kind into hell itself), these merciful doctors have always been trying to soften this austere dogma; but ineffectually: for the dread of an eternal hell has been one of the chief motives which the Church has used in converting men from sin to holiness. Any suggestion of the possibility of future restoration, would, it is feared, cut the sinews of effective preaching. For the baptized who are not fit for heaven, the Roman-Catholic Church has established, indeed, a temporary hell, with torments of an inferior sort; for bad Catholics, there is purgatory, with the hope of ultimate escape from it; but for the unbaptized heathen, for heretics, and for excommunicated persons, there is nothing but eternal punishment.

Beside the practical reason for maintaining this doctrine, which we have just intimated, there are also scriptural and philosophical reasons. Scripture and reason both do, in fact, seem to teach opposite doctrines on this subject. There are passages in the New Testament which appear to teach never-ending suffering, and others which appear to teach a final, universal restoration. It is written, "These shall go away into eternal punishment;" but it is also written, that Christ "shall reign till all things are subdued unto him;"

when "the Son also himself shall be subject to Him who did put all things under him, that God may be all in all." As the same word is used to express the way in which all enemies are to be subject to Christ, and the way in which Christ himself is to be subject to God, it follows, that the enemies, when subjected, shall be friends. It is said that the wicked shall be punished "with everlasting destruction from the presence of God;" but it is also said, that, "in the dispensation of the fulness of times, God will gather in one all things in Christ, both which are in heaven and on earth;" and "that, at the name of Jesus, every knee should bow, in heaven, in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It is said of the wicked, that "their worm never dies, and their fire is not quenched;" but it is also said, that "it pleased the Father, having made peace through the blood of the cross, by Christ to reconcile all things unto himself, whether they be things in earth or things in heaven." So that Scripture, at first sight, seems to teach both eternal punishment and universal restoration.

There is a similar contradiction on this subject, if considered in the light of pure reason. When looked at from the divine attributes, the unavoidable conclusion seems to be, that all men must be finally saved. For God is infinitely benevolent, and therefore must wish to save all; is infinitely wise, and therefore must know how to save all; is infinitely powerful, and therefore must be able to overcome all difficulties in the way of saving all: hence all must be saved. But, on the other hand, when we consider the subject from the position of man's nature, an opposite conclusion seems to follow. For man, being free, is able to choose either evil or good at any moment; and, as long as he continues to be essentially man, he must retain this

freedom; and therefore, at any period of his future existence, however remote, he may prefer evil to good, that is, may prefer hell to heaven. But God will not compel him to be good against his will (for unwilling goodness is not goodness); and therefore it follows, that there is no point of time in the infinite future of which we can certainly say, that then all men will be saved.

It is certain, however, that the doctrine of eternal punishment, in the common form, can only be maintained by giving up some of the infinite attributes of the Almighty. If punishment is to exist eternally; if hell is eternally to co-exist with heaven; if certain beings are to be continued for ever in existence merely as sinful sufferers,—then, it is clear, God is not omnipotent. He shares his throne for ever with Satan. Satan and God divide between them the universe. God reigns in heaven, Satan in hell. God desires that all shall be saved; but this desire is absolutely and for ever defeated by a Fate greater than Deity. Law divorced from love — that is, nature in its old pagan aspect — is higher than God. God is not the Almighty to any one who really believes eternal punishment. God is not the Sovereign of the universe, but only of a part of it. The doctrine of eternal punishment, in its common form, does, therefore, virtually dethrone God.

It is, in fact, impossible to conceive of an eternal *hell* co-existing with an eternal heaven, without also seeing that it limits eternally the Divine Omnipotence; for the omnipotence of God is in carrying out his will to have all men saved by becoming holy. Unless God's laws are obeyed, God is not obeyed; and he is not Sovereign, if not obeyed. Hell is a condition of things hostile to God's will: it is a permanent and successful rebellion of a part of the universe. It is no answer to say, that it is shut up and restrained and made to suffer; for it is *not* conquered. God

has conquered sin, only when he has reduced it to obedience. Hell is no more subject to God than the Confederate States are subject to the United-States Government. They are shut up by a blockade; they are restrained by great armies and navies; they are made to suffer: but they are *not* reduced to submission and obedience.

Nor is it any answer to say, that the existence of sin and suffering hereafter no more limits God's omnipotence than its existence here and now limits his omnipotence. For the question is of ETERNAL suffering. Temporal suffering, hereafter, we grant, is no objection to the Divine Omnipotence. Limited and finite evil, in this world or the other, is no philosophical difficulty; and for this reason, — that finite evil, when compared with infinite good, becomes logically and mathematically *no* evil. The finite disappears in relation to the infinite. All the sufferings and sins of earth, through all ages, are strictly nothing when viewed in the light of the eternal joy and holiness which is to result from them. This is a postulate of pure reason. Make evil finite, and good infinite; make evil temporal, and good eternal, — and evil ceases to be any thing. But make evil eternal, as is done by this doctrine, and then we have Manicheism — an infinite dualism — on the throne of the universe.

But what, then, is the vital truth in the doctrine of eternal punishment? Christ says, "These shall go away into eternal punishment." What is this "eternal punishment"? It is commonly supposed to mean the same thing as punishment which shall never end, or punishment continued through all time. But this is to misunderstand both the philosophical and scriptural meaning of the word "eternal." Eternal punishments are the opposite of temporal punishments: they have nothing to do with time at all; they are punishments outside of time. To attempt to

realize eternity by adding up any number of myriads of years of time, is necessarily a failure; for time and eternity are different things. You might as well attempt to produce thought or love by adding up millions of miles of distance, as, by adding up millions of years of time, to get any idea of eternity. Eternal life, in the language of Scripture, has nothing to do with the future or the past. It is a present life in the soul, awakened within by the knowledge of God and Christ. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life and eternal death both come from the knowledge of God and of Christ. To one, it is a savor of life; to another, of death. Eternal punishment and eternal life are the punishments and the rewards of eternity, as distinguished from those of time, and having their root in the knowledge of God which comes through Christ. Eternal life and eternal punishment both commence here, from the judgments which take place now: but the last judgment, or the judgment of the last day, is that which will take place hereafter, when the soul shall have a full knowledge of itself and of God; see its whole life as it really is; have all self-deceptions taken away, all disguises removed, and know itself as it is known. God's love, when revealed, attracts and repels. Like all real force, it is a polar force. The one pole is its attractive power over those who are in a truth-loving state: the other pole is its repelling power to those who are in a truth-hating state. Love attracts the truthful, and repels the wilful. Eternal punishment, then, is the repugnance to God of the soul which is inwardly selfish in its will, — loving itself more than truth and right. It is the sense of indignation and wrath, alienation and poverty, which rests on it while in this condition. It is the outer darkness; it is the far country; it is the famine, which comes as a holy and blessed evil, sent to save, by

bringing to repentance, the prodigal child, who has not yet "come to himself."

From this knowledge of God and of itself, therefore, — from this judgment of the last day, — will flow eternal life to the one class, and eternal punishment or suffering to the other. Those who have been conscientious and generous; who have endeavored faithfully to live for truth and right; who have made sacrifices, and not boasted of them; who have clothed the naked and fed the hungry, making the world better and happier by their presence, — will hear the Saviour say, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat." Perhaps they had never even heard the name of Christ; perhaps they were the Buddhists of Burmah, of whom Mr. Malcom speaks, who brought food to him, though a stranger to them. "I was scarcely seated," says he, "when a woman brought a nice mat for me to lie on; another, cool water; and a man went and picked me a half-dozen fine oranges. None sought or expected the least reward, but disappeared, and left me to my repose." Or perhaps they will be the poor black women in Africa, who took such kind care of Mungo Park, singing, "Let us pity the white man: he has no mother to bring him milk, no wife to grind him corn." The reward of their fidelity will be the gift of a greater power of goodness, coming from a knowledge of God and Christ. They were helping Christ, though they did not know him. They will say, "Lord, when saw we thee an hungered?" These Gentiles, who are without the law, who do the things contained in the law, will come to know God and Christ, and receive a spiritual life, — life flowing from that knowledge. On the other hand, those who have not endeavored to do what they knew to be right will receive from the same knowledge of

God and Christ a spiritual or eternal punishment. Perhaps they have received some of it already in this world; but a deeper knowledge of the truth will bring a keener self-reproach. The worm that never dies is this gnawing tooth of conscience. The fire which is not quenched is the heart still selfish, turned to evil, joined with a conscience which sees the good. For man, as long as he is man, cannot get away from himself. He may sophisticate himself with falsehoods; put his conscience to sleep, and imagine that he has escaped all the penalties of evil: but he cannot escape from himself. The longer and deeper the sleep of conscience, the more terrible its final awakening.

Eternal punishment, therefore, is the punishment which comes to man from his spiritual nature; from that side of man which connects him with eternity, in contradistinction from temporal punishment, which is that which comes from his temporal nature and the temporal world. Through the body, he receives temporal pleasure or pain from the world of time and space: through the spirit, he receives spiritual joy or sorrow from the world of eternity and infinity.

Thus intimately are judgment and retribution connected. There is nothing arbitrary about rewards or punishments. They follow naturally and necessarily from the revelation of divine and eternal truth. Sooner or later, the everlasting distinctions between right and wrong, good and evil, make themselves seen and known. The distinctions between right and wrong *are* eternal.

The idea of duration is not connected with eternal punishment or eternal life; for the idea of duration belongs to time, and not to eternity. Human law sentences men, for crime, to be punished by imprisonment for six months, three years, ten years, or for life; but, in God's world, there is not, and cannot be, any relation between a man's

guilt and the precise time he is to suffer. He must suffer while he is guilty, be the time longer or shorter. When he ceases to be guilty, he must cease to suffer. He therefore fixes the *duration* of his suffering himself: that makes no part of the divine sentence. If he judges himself unworthy of eternal life during five, ten, one hundred, or ten thousand million years, that is for himself to say. God will never save him against his will; and God can wait. The sphere of time belongs to man's freedom; that of eternity, to the freedom of God.

And this reconciles the philosophic difficulty. Man, being *free*, can postpone his submission and obedience *indefinitely;* but, being finite, cannot postpone it *infinitely*. At any point of time, he may still resolve to resist the influx of eternal life, and continue in the sphere of death: but eternity surrounds time, and infolds it; and, in eternity, God's purposes will be realized, and every knee bow, of things in heaven and in earth, and under the earth. Universal harmony must prevail at last.

It is not our object to state, to criticise, or to defend Universalism. We therefore go into no argument on this side. We deal with Orthodoxy, and deny that eternal life or death means never-ending. It means vastly *more*. It has a vastly deeper and higher meaning. Well may we believe, that the true doctrine, when generally received, will add immensely to the power of the gospel in converting and saving souls.

But what is the vital truth in the doctrine of a future judgment? and how is Christ the Judge? A deaf and dumb child, being asked this question, replied, "Judgment is to see ourselves as we are, and to see God as he is." This is the essential thing in judgment; and in this sense Christ is declared "to be the Judge of the quick and the dead;" that is, he judges us in this world, and will judge

us in the other world. His judgments are not external, sentencing us to external punishments; but they are internal, causing us to judge ourselves. He shows us what we are. Whenever he comes, he comes to judgment; separating the good from the evil, testing the state of the heart, causing men to go to the right or the left. His coming always makes an issue which cannot be avoided; calls upon us to decide which course we shall take, what thing we shall do, what master we will serve. When Christ first came, he came for judgment, that the thoughts of many hearts might be revealed, — revealed to themselves and to others. Wherever he came, men immediately were divided into two classes, — becoming his disciples, or becoming his opponents. No longer was any compromise possible between truth and error, between right and wrong. They were obliged to choose which to serve; and they chose according to the inward tendency of their hearts. Those whose hearts were right, chose the right: those whose hearts were wrong, chose the wrong.

Christ is thus the Judge of the living as well as the dead. Often in our lives he comes to us thus to be our Judge. Every time that he calls upon us to do any thing for him, he judges the state of our heart. Every time that he offers an opportunity to the world of improvement or progress, he judges the world.

When he was on trial before Caiaphas and before Pilate, hey were on trial, and not he. When they sentenced him, they condemned themselves. During the whole of those dark hours, when Christ was buffeted, spit upon, crowned with thorns, to the eyes of angels he was seen to be sitting on the throne of his glory. Caiaphas and the Jewish priests, Pontius Pilate and the Roman soldiers, Judas Iscariot, the Jewish people, each in turn received their sentence, and passed to the left hand. And so ever since,

whenever any great opportunity has been given to the world to decide between right and wrong, the world has pronounced judgment on itself; has gone to the right hand with the sheep, or to the left hand with the goats. When Paul offered Christianity to the Jews, and they rejected it, he told them "it was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." So it always is. God does not judge us, nor Christ; but we judge ourselves. For this reason, Jesus says, "If any man hear me, and believe not, I judge him not; for I came not to judge the world." And again he says, "The word which I have spoken, the same shall judge him at the last day." And yet again, "This is the judgment, that light has come into the world, and that men have chosen darkness rather than light, because their deeds are evil."

The force of eternal punishment, therefore, is not in the statement that it is never to end; nor in any description, however vivid, of outward physical torments. Such descriptions produce excitement, agitation, terror. But this is not *conviction*. The doctrine, not being in harmony with the attributes of God or the nature of man, can never be sincerely or profoundly believed. It is inwardly opposed by every Christian conviction in the human soul; for it is not Christian, but Pagan. It is a relapse into Paganism, an importation of Pagan terrors into Christianity. It degrades every soul that teaches it, or that accepts it, in the same way that idolatry degrades it. It puts a veil between the soul and the true God.

But the true Christian doctrine of eternal punishment is, that the soul which sins shall eternally suffer; that there is an eternal distinction between truth and falsehood, good and evil; that spiritual distinctions are positive and

real; and that evil is not a mere negative thing, implying a little less of good, but positive, being the state of a soul which is repelled, not attracted, by the Divine Goodness; which keeps away from God, as the shadow keeps on the side of the globe which is away from the sun.

Again: eternal suffering is the suffering of eternity, as distinguished from temporal suffering, which has its root in time. This is something which comes from within, while temporal suffering comes from without. Till man is reconciled to God by obedience and love, he has the sentence of death in himself. This suffering is not arbitrary, but fixed in the nature of things. As a sinner, man must be eternally separated inwardly from God, and therefore from bliss. His hell is within him, not without. And it is also here, as well as hereafter; since eternity is here, no less than time.

In this view of eternal punishment, there is an important truth, — truth essential to the just spiritual growth of man. It is needed to resist the tendency to make light of sin. It is needed to oppose the view which makes evil as well as good a natural growth; and teaches that all men are on their way upward, and will ultimately fall into heaven by some specific levity. It is needed to remind us that we must choose whom we will serve; and that, consciously or unconsciously, we are at all moments tending either upward or downward, — either toward God, or away from him.

This is the great truth which is often lost sight of by Liberal Christianity, and by that easy optimism which declares that "whatever is, is right;" but darkly taught, because dimly seen, by Orthodoxy. Pagan in its form, there is often an essentially Christian idea communicated by the Orthodox pulpit. The Pagan form may be neglected and disbelieved: the Christian impression may remain. It

tightens the nerves of the soul, as a cold bath invigorates the body made languid by too much warmth and ease. Yet, as long as the Pagan form remains, the interior truth is shorn of its full power. Let us pray that the truth, divested of its dark errors, may at last be recognized by the Christian Church. For very often the words of a great writer and thinker (who also was an earnest opponent of the Orthodox form of this doctrine) recur to us in these studies: "Pauci res ipsas, sed rerum imagines, tanquam in speculo, intuentur: at res ipsas, facie ad faciem, ut dicitur, et ablato velo, visuri sumus tandem si Deo placuerit, partim sub occasu hujusce mundi, plenius autem in futuro." *

HOME EVANGELIZATION.

An interesting pamphlet has recently appeared, with the title of "Minutes of the General Conference of the Congregational Churches of Massachusetts." The General Conference is of recent formation; this being the record only of its *third* assembling. It is composed of delegates from the several local conferences, and differs from the General Association in being composed of laymen as well as clergymen. We infer, from some statements in the "Minutes," that the new rival association has aroused some unpleasant feeling in the elder fraternity; and that a compromise has been suggested, and steps have been taken for consolidation. It is to be hoped, if the consolidation is accomplished, that the lay membership will not be left out, and that the

* Thomas Burnet, Tract. de Statu Mortuorum, sub fine.

guaranty for free and progressive thought which that membership gives will entitle the discussions of the body to a larger hearing. The present report is certainly a witness to the advantage of the lay element.

The report itself is more than a mere dry record of credentials read, of committees appointed, of preachers chosen, and of the state of the churches in the usual stereotyped phrases of revival piety. It has also a series of spirited resolutions upon the state of the nation, which pledge the support of the Conference to the President, and declare that a true and lasting peace is to be expected only in the destruction of slavery, the root of all our public evil and misfortune. Three essays are appended to the report, two of which are admirable in their tone and spirit. The other essay, "In what Way shall the Tendency to Sabbath Desecration be resisted?" is a melancholy specimen of obsolete thought. In the author's view, sabbath-breaking is not only a very heinous sin, but is a sure sign of general moral corruption. It indicates desperate depravity, and is associated *inseparably* with the worst moral offences, — "disobedience to parents, theft, intemperance, and licentiousness." This statement is preposterous, if we consider the writer's notion of "sabbath-breaking," which is of the strictest Calvinistic type. His binding sabbath method is that of the Scotch Church; excepting, perhaps, the private whiskey-drinking which that church permits. Eight remedies he suggests for the alarming evil: 1. A demonstration that Sunday is the divinely enjoined sabbath, the day of the Decalogue, and of perpetual obligation, in the Mosaic style; 2. A strict sequestration of all public assemblies on the sabbath to distinctly religious ends and services, rejecting all "quasi-religious and politico-moral" meetings, by which the writer evidently means temperance and antislavery meetings, and the like; 3. A good deal of public worship, increasing, rather than di-

minishing, the member of church-services; 4. Uniformity in worship, that churches should be always open on the sabbath, and no vacations be allowed in the hot season; 5. Entire abstinence from all kinds of labor on the sabbath; 6. Entire abstinence from all kinds of pleasure on that day, walking or riding, making calls or receiving them, "visiting camps, attending sacred readings and concerts and operas, strolling in cemeteries, and discussing there any thing but what pertains to death, sin, salvation, the judgment, and eternity;" 7. Abstinence from all reading of books, magazines, or newspapers, on the sabbath, except what are absolutely and positively religious; and, 8. A great deal more of "family" religion, by which the writer seems to mean domestic religous pedagogy. The remedies which this writer proposes for sabbath desecration are as extravagant as his view of the sin itself. They are clearly impracticable. Men cannot now be made to confound the Christian Sunday, the day of joy and hope, with the Jewish sabbath, the day of mere rest and abstinence; and they will make use on that day of all that enlarges the spiritual nature, increases mutual love, and illustrates the meaning of the gospel.

In striking contrast with the stiff re-actionary tone of this sabbatical essay is the tone of the second essay, by a deacon of the church in Medway Village, on the "Obligation of Private Christians to carry on the Work of Home Evangelization by Means of Social Intercourse and the Holding of Neighborhood Meetings." The style of the essay is not that of a practised writer. It is cut up into short paragraphs, each of which seems rather the texts of discussion to come, than the substance of the discussion itself. Yet, in spite of this fragmentary style, there is in the essay an honesty, simplicity, freedom, and common sense, which are very charming. The general proposition of the writer is, that social religion is the only effective religion; that men

can never be brought to Christ, unless religion be brought home to them in their actual interests and pursuits; that true Christianity is impartial and unwearied in its social endeavors. Several things in the outset the writer stigmatizes as unworthy of the genuine Christian spirit, — the proselyting habit; patronage of one or another professional man or tradesman, simply because he attends the same church; abstinence from political assemblies and social reforms, because Christians are there compelled to associate with so many worldly men; exclusive sanctimoniousness in any kind. He attributes the calamities of the country, in great measure, to this divorce of religion from the world, and this attempt of Christians to separate themselves from the ungodly in their social relations. Christians ought to mingle with the world all the more that they are followers of him who came to seek the lost and to save sinners. It is a sad thing, in the view of this good deacon, when worldly men show more zeal for the salvation of the world than Christians show; when the unconverted are doing more for the real regeneration of society than those who rejoice that they have met with their change and found their hope; when men out of the Church are more busy in the active imitation of Christ than men in it. Pathetically he says, "The good Samaritan, or the humane infidel, is a better type of true religion with the masses, than either priest or people *who only fast and pray*, — who worship God in the temple, but who fail to recognize his image in a wounded man by the wayside;" and he intimates his own conviction, that, in this judgment of priest and people, the masses are right. He would not, indeed, have men neglect personal religion, or disuse private religious exercises; but, if the alternative is offered, he would have private religious duties give way to those which are social and disinterested. "As it respects his influence in the

world, a Christian may sooner neglect the family altar or the closet, than refuse bread to the hungry or a cup of cold water to a brother-man."

The writer goes on in this contrast of "*patent* humanity" with "*latent* piety;" and does not hesitate to say, that the former, rather than the latter, honors and promotes religion. "Speculate as we may," he says, "*philanthropy, Christian philanthropy*, is the broad seal of the true faith." This will triumph, in the end, over all dogmatism. "That theology which shall produce the highest type of manhood will most assuredly prevail." The inferences which the writer draws from this general truth are very cheering and significant. It is time, he thinks, that Christians should give over their blame of innocent amusements, and should encourage natural and harmless recreation; that they should acknowledge the close connection between piety and joy, and prefer the glad to the sad countenance; should patronize music and song; should make religion inviting to the world. Unlike the writer of the preceding essay, this deacon would have every means tried that may make religion attractive; would have social discussions, meetings in parlors and schoolhouses; and would dispense, as far as possible, with pious formality. He does not see why men cannot talk upon religious matters in other places than vestries or chapels; or why there must always be the same stereotyped hymns, prayers, Scripture portion, and exhortation, when the things of the spiritual life come into question. Religion ought not to be "worn only as a Sunday-suit," or to be jealously excluded from all secular intercourse. It is a great evil that the Church leaves, in the matter of mental and moral training, so much of the work to the school and the lyceum, which it might do itself so easily. Why should secret societies, "lodges," and "divisions" be made the

substitute for the Christian fraternity, so much older, mor comprehensive, and more congenial to friendly feeling?

The remedy for social evils, in this writer's opinion, i that the Church shall come nearer to the world; that rel gion shall have active part in all the affairs of life; that shall cease to be marked by the Pharisaic and sabbatic spirit; and shall identify itself with all places and wit every day. He is not greatly disturbed because som churches are less fully attended than formerly; nor does h consider this test of church-going to be the fair test of th amount of true piety. Happily for those who do n attend church, there are other ways in which the spiritu wants are met; and the fear is quite groundless, that socie is "drifting into heathenism and atheism" because the are some empty pews in the ancient houses. If the writ had investigated the subject, he might have found reason conclude that the statement itself is incorrect, and that th proportion of those who attend public worship is quite s great now as it was fifty or eighty years ago. He does n insist upon this sin of non-attendance in church as synon mous with "sabbath-breaking;" and is rather inclined be grateful, that, while there are so many surroundi attractions, the pulpit and the sanctuary are not whol deserted.

The way to fill up the churches is to make their religi interesting. This is a *practical* age, says our Orthodox de con, — an age which prefers works to mysteries, and se Deity better when "veiled in humanity," — an age whi wants the life of Christ more than the dogmas of the cree If Christians would build up the Church, "they must co vince the world that religion is a good investment, pa good dividends, and pays them promptly." Without re gion in common life and social intercourse, all the oth "means of grace" will prove to be of little use. "Wou

Christians secure for themselves and others 'life everlasting,' they should prove to the world, by their own actual condition and deportment, the truth of Christ's declaration, that the gospel yields to its possessor a hundred-fold more in this life."

We have given so much attention to this remarkable essay of the Medway deacon, that we have but little space left to notice the concluding paper of the pamphlet by a minister in Roxbury, which is, in its way, equally refreshing. It is a careful and elegantly written essay on the means of improving sabbath schools. The author is not an advocate for mere rote and catechetical instruction; and he would have the ideas of the Bible, rather than the words, imparted by the teacher to a class. Thoroughly qualified teachers seem to him better than all artificial helps; and he has no confidence in the plan of stimulating the dexerity of children by asking them to catalogue and classify phrases. He would have the teacher learn the thought of his pupils, yet not in the way of a confessional; and, in connection with this, he suggests that "serious objections" lie against "inquiry-meetings, so called." Scriptural lessons ought never to be task-work; ought not to be committed to memory with such hardship, that the issue shall only be a life-long aversion. "A single verse, learnt willingly, remembered, loved, and prized, is worth ten thousand learnt unwillingly and never received into the heart." The catechism is for the benefit of the teacher more than of the scholar.

Such sentiments as these, in the reports of an Orthodox conference of all the counties, help much to alleviate our regret that the Unitarian sect has not more positive growth. Where views of this kind characterize the teaching, "Liberal Christianity" will have no objections to make. It is significant, too, in this pamplet, that the record of revivals makes no allusion to the prominent Calvinistic doctrines, —

to the Trinity, original sin, the vicarious atonement, or t change in the mind of God. It mentions the services the Church to the country, its increased interest in hom evangelization, and the instruction of the young; but h not a word to say of any new zeal for the ancient doctrin of grace. We trust that this conference, in spite of all pr jects of consolidation, will keep its integrity, and remain a sign of the liberal thought of the leading Protestant bod in Massachusetts.

THE BROAD-CHURCH INTERPRETATION OF TH DOCTRINE OF THE TRINITY.

THE most noted, if not the most popular, living preach of the English Church, is the Rev. Dr. Stanley, Can of Canterbury, Professor of Ecclesiastical History Oxford University, Chaplain to the Prince of Wales, a Chaplain to the Queen. No man in England combin more than he the advantages of birth, of scholarship, polished manners, eloquent address, and a rhetoric t most choice, affluent, and brilliant; but the chief sour of his growing fame is doubtless his pronounced sympat with liberal opinions, the broad catholicity of his spir and the reverence for truth which appears in every thi which he sends forth. We see these characteristics in h more solid volumes of historical lectures upon the Jewi Church and upon the Eastern Church, from which criticism of some of the special statements can remo the beauty and the fascination. In spite of the appare evasion, in the lectures upon the early Jewish stories, those difficulties which the works of Dr. Colenso have s in such bold relief, it will remain true, that Dr. Stanley

account of the times of Abraham and Jacob and Moses, of the wars of Canaan and the rule of the Judges, is the most clear and satisfactory narrative of those ages that has appeared in English. It is the only account by an English writer, so far as we know, which, without committing the reader to any unscientific belief or theory, succeeds in straightening into a perspicuous story the confused, obscure, and conflicting statements of the Sacred Record, which shows us the history in its probable and natural movement.

The choice of Dr. Stanley to be travelling companion, and, in some sense, *guide*, to the young Prince of Wales, in his recent journey in the East, was wise in more respects than one. Not only could the familiarity of this guide with the route to be travelled enable him to explain the objects of interest in those ancient and sacred lands, but the enlightened wisdom of this free interpreter especially fitted him to tell and apply the religious meaning of these natural scenes. He went as a chaplain; and, in the intimacy of his companionship, did not forget this sacred function. In the four months that the journey lasted, he preached on every Sunday but three; when, with the rest of the royal party, he attended the regular worship of the English Church in Cairo, Jerusalem, and Constantinople. The discourses which he delivered were not old sermons which he took with him for the purpose, or appropriate discourses prepared before the journey with especial care; but were written each one at the place, and close to the time of its delivery, in the cabins of steamers or under the tent. They were adapted not only to the time of the ecclesiastical year, but to the position of the travellers; and were illustrated from what they had just seen, or from what was at the moment before their eyes. Sermon ii., on Israel in Egypt, was preached in the great hall of the

Temple of Karnak; Sermon v. was preached under the shadow of Mount Gerizim, and in front of Jacob's Well, on the day after they had witnessed the Samaritan Passover on the top of Mount Gerizim; Sermon vi., for Good Friday, was preached at Nazareth; and Sermon vii., for Easter, on the shore of the Sea of Galilee, close to the Wall of Tiberias. Another sermon was preached on the side of Mount Hermon, in which, of course, Paul's journey to Damascus was remembered; another, in the ruins of the Temple of Baalbec, in which it was natural to use the Psalmist's word of a "tabernacle for the sun;" another, at Ehden, just beneath the cedars of Lebanon. Probably no preacher has ever in so short a time been able to occupy a series of "pulpits" so remarkable.

By "command" of the royal mother, these sermons delivered before the son have been collected in a volume. There are fourteen of them in all, including the sermon at Windsor Castle on the Sunday after the return, which is printed as one of the series. If they have not the fulness and finish which we might expect in discourses carefully studied, they have, short as they are, a simplicity, point, and freshness which are very charming. There is not a word in them of technical theology or creed-mongering, and their religious tone is throughout in harmony with the most enlightened thought. Practical Christianity is exhibited as better than speculative opinion, and the Church of Christ is shown to us broad enough to embrace all good men. In every one of the sermons, there are remarks which indicate to what school of religious thinkers the author belongs. Take what he says about Abraham in Egypt, in Sermon i.: "Heathen traditions represent him as teaching the Egyptians the astronomy that he brought with him from Chaldea, or as reconciling their theological and political disputes. But this is not that for

which he is remembered in the Bible and by mankind at large: it is as the friend of God and the father of the faithful. It is not for those points which distinguish him from the rest of mankind, but for those points which we may all have in common with him." Or this from Sermon iii., on Israel in Egypt, preached at Karnak: "It is impossible not to feel more strongly here than anywhere else what was the special need and force of the first commandment, 'Thou shalt have no other gods but me,'—the Unity of God. In the present day, we can hardly imagine how any one should have been tempted to think otherwise. But look at the many shapes and figures of the gods to which the wisest nation of that time bowed down! It may be that even then a few loftier minds saw behind these many forms and shapes one presiding Spirit. But it was reserved for Moses to make this high truth the inheritance of all classes alike. That *all* should know that there is one and the same God for all; one and the same for rich and poor, for dull and clever, for small and great,—this is what the ancient Egyptians hardly could have thought possible. In joy, in sorrow, in the hour of death, and in the day of judgment, whatever else befalls us, and whatever other belief we may have, we all believe, and have endless comfort in the thought, that we are in the hands of one overruling God, who makes all things work together for the best."

In Sermon v., at Jacob's Well, we find in the opening this fine passage: "We have lately seen much of the contentions between different Christian churches in this country. We have seen how vehemently each has contended for its own peculiar possessions, and has thought of nothing else in proportion; how, in consequence of this struggle for what is peculiar to each, that which is common to all has fallen into neglect. This is very like what has gone

on in Christendom at large. We have each of us contended for what was peculiar to ourselves, in doctrine, opinion, and customs; we have forgotten that which we have all in common, and which is most important of all. And what is this? It is, in one word, what the epistle of this day brings before us,—'the *mind* of Christ.' The *mind*, the *character* of Christ; that which he was and is, in that character which is so wonderfully described to us in the Gospels,—*to have this in any degree is what makes a man a Christian: not to have it, is to make all other Christian institutions and opinions worse than useless.* To enter into the recesses of this divine character, more holy than the most revered of earthly shrines; to impress this mind upon ourselves; to carry away some portion of it home for our daily use, more sacred than the most sacred relics,—this ought to be the object of all that we see as we traverse the scenes of his earthly life."

Many more passages in this strain, from other of the sermons, might be quoted to the edification of our readers. One sermon, however (the closing sermon at Windsor Castle), calls for more special notice, since it seems to falsify the statement made already, that there is no technical theology in the volume. It is a discourse for Trinity Sunday; and, in words, the preacher does seem to accept and confess this "ancient doctrine of the Church;" or, if he does not accept it, he "commemorates" it, which virtually amounts to the same thing. The doctrine of the Trinity, as he describes it, is, nevertheless, a very different doctrine from that of the Church, ancient or modern. We have not been accustomed to hear from Orthodox writers, that the Trinity is the grandest of eclectic formulas, gathering up all philosophies about Deity; not a statement of what is unknown, but of what is *known*, about God. Dr. Stanley says nothing about the *mystery* of the Trinity;

about the truth, above reason and beyond reason, of the great Three in One. He treats it as only a practical and comprehensive statement of the actually realized knowledge of God; the summary, in a catholic formula, of every idea and opinion about God which the Church has ever held; an expression merely of "the vastness of God's commandment and of God's revelation." "The doctrine of the Trinity," he says, "when *rightly understood*, impresses upon us, beyond all other doctrines, the infinity, the immensity, of the Godhead, of revelation, of truth, of God's word, and of God's commandment. Its very claim to be considered as the crowning doctrine of Christianity *rests upon this, that it includes and embraces all other doctrines and opinions about the nature of God that have ever existed in the Church.*"

The doctrine of the Trinity, therefore, as it is presented to us by the chaplain of the English royal house, is not even the Sabellian doctrine of a Trinity of attributes. It only represents to us the whole of that which we can rightly conceive of the one God. The closing passage of the sermon seems to show that Dr. Stanley finds it, as most Orthodox critics pretend to find it, in the apostolic benediction; but what he finds in that benediction is precisely what all Liberal Christians will there recognize. The summary of the "infinite perfections" in the "three" clauses, as he gives it, will be entirely satisfying to all Unitarian readers. There is no separation of persons or of attributes in the three *hypostases* of God, Christ, and the Holy Ghost. The "grace of the Lord Jesus Christ" is the beauty of his character, the favor of his aid, and the compassion for sin which he brings. The "fellowship of the Holy Ghost," "the communion in good thoughts, in good deeds, in wise words; the interchange of loving hearts, and the combination for noble objects, and the co-

operation for one another's welfare, and the approval of those whom we love and honor, — this is a fellowship which reaches across all differences of time and place and station and tastes and character; which reaches to the very verge of the grave, and beyond the grave; for it is the fellowship of the Eternal Spirit of God himself." With such a Holy Ghost as this we are quite content.

Dr. Stanley connects the word "divinity" with the name of Christ; but it is the *character* of Christ which he shows as divine, — "the personification, not of one part only, but of the whole of the law of God. Christ's humanity was a real humanity." In his sermon for Good Friday, he does not show us God dying upon the cross, but an earnest religious teacher going to his death, — the end of a long series of sacrifices; the last act of "a long struggle against misunderstanding, opposition, scorn, hatred, hardship, pain." In his account of the inspiration of Christ, he leaves out all supernatural and superhuman notions, and tells us the end of his inspiration, — that it was to give relief, comfort, deliverance, and light; and that he died for these ends, and not to reconcile an offended God to his children, or to carry out any celestial contrivance. In the sermon on St. John, he tells us that the doctrine of the Incarnation, as the evangelist has left it in the first chapter of his Gospel, is "no mere doctrine of theology," but only a practical exhibition to the world, in the life of a man, — a brother of us all, — of the mind and feeling and wish of God. In the Old-Testament revelation, we get only a partial idea of what God really is: we learn some truth about him, but not all the truth. The New Testament, in its exhibition of Christ's character, enlarges this idea; tells us a good deal more about the Infinite Lord; and in showing the "loving-kindness, the wisdom, the firmness, the gentleness," of Jesus of Nazareth, is the "near-

est approach that has ever been made to bring down the mind of God within the comprehension and the devotion and the worship of men." Many have taught, that John's Gospel was, in its proem, if not in its whole course, an elucidation of the mystical relation between an Infinite Father and an Eternal Son. Dr. Stanley, on the contrary, finds the object of St. John's Gospel to be much simpler than that. "It fixes our ideas about God. It tells us, that goodness and justice and truth, such as we see them in Jesus Christ, are the conceptions we ought to have of God. If we are like Christ, we are like God. If Christ is pleased with us, then is God pleased with us. If we know that Christ could not be pleased with us, then we know that God is not pleased with us."

The court of England gives tone and direction to the people of England. No matter how the Bench of Bishops, and organs of the sects, may fulminate their anathemas, may discharge their paper missiles, may parade their sentimental horror and sadness over such defections from the formulas; no matter how many prosecutions may be instituted in the Court of Arches, or how many obsolete laws may be revived to crush out heresy: when the highest household in the land chooses such teaching as this, the heart and preference of the nation will follow. Painful as it may be to the bigots to know that the present and future sovereigns of the English realm are adherents of the Liberal theology, their warnings cannot hinder such high example from having its weight. While men like Stanley are called to preach at Windsor, there will be a ready hearing in all places of learning and honor and intelligence for any utterance of free religious thought. The Oxford professor, with this advantage, will be more than a match for the Oxford bishop, with all his skill in management and all his piety of profession.

KINGLAKE'S INVASION OF THE CRIMEA.

If there is any satisfaction, amid our own blunders, to know that others have blundered too, Mr. Kinglake has supplied us with abundance of this sort of consolation. He shows us abundantly "quantillâ prudentiâ homines regantur." He attributes the origin of the war, on the side of Russia, to the anger of Nicholas, because Sir Stratford Canning, the English ambassador, had more power with the Porte than he had himself; on the side of France, he ascribes it to the desire of Louis Napoleon to do something to call off the attention of Europe and the French people from his own usurpation; and, on the side of England, he thinks that the cunning of Napoleon, and the power of the "Times" newspaper, brought John Bull into a war with which he had really nothing to do. The war was, therefore, a wholly unnecessary one. The question of the "holy places" was settled by diplomacy before the war began. That was a question between Russia and France, with which England had nothing to do. It was between the Orthodox Greek Church and the Latin Catholic Church. The points in dispute were,—

1. Who should keep the key of the Church of Bethlehem, — the Latins or Greeks?
2. Who should keep the gate of the Church?
3. Who should go to worship first?
4. Who should repair the cupola?

These points were settled by compromise. The Latins were to keep the key, but not to use it. The Greeks were to keep the door, but not to shut it. The Greeks, being early risers, were to go to church first, at sunrise; but this not as a privilege, but merely in accordance with their early habits. Finally, the Sultan was to repair the cupola,

but so as not to alter its form. These compromises, showing the triumph of diplomacy, settled quietly and peacefully all difficulties about the "holy places."

Remained another question, which the diplomats could not settle, and which brought on the war. The Czar Nicholas, in a peremptory and wilful manner, claimed the right of protecting the Greek Christians in Turkey, and demanded a treaty from the Sultan pledging himself not to diminish henceforth any of their privileges. To grant this demand was impossible. Lord Stratford de Redcliffe encouraged the Sultan and his ministers to resist it, firmly, but in the mildest manner. Finally, the Czar broke off negotiations, withdrew his embassy, and, without declaring war, moved his armies into the principalities of Wallachia and Moldavia. The French and English fleets were moved up to Constantinople. The Austrian armies were moved up to the boundaries of the principalities, where they could, at any moment, fall on the Russian flank and destroy the Russian army. Omar Pasha defeated and baffled the Russians in all their attempts. The position became untenable, and the Russian army was withdrawn, after attempting, in vain, to take Silistria. The war was virtually at an end.

Why, then, was the Crimea invaded? Because the English Cabinet went to sleep after too good a dinner. Kinglake openly declares, that the Duke of Newcastle was the only member of the Cabinet who was decidedly in favor of this invasion; and that he drew up a despatch to Lord Raglan, in which he virtually ordered this movement; which despatch he read to the ministers, after dinner, in the evening; and, while listening to it, a majority *fell asleep*. They awoke, and fell asleep again. If they had been awake, they would have altered the despatch so as to leave a discretion to Lord Raglan to invade or

not to invade the Crimea. In that case, there would have been no invasion; for the simple reason, that none of the generals or admirals, English or French, in command at Constantinople, knew how much force Russia had in the Crimea. The English Cabinet in London thought there were about forty-five thousand troops. Marshal St. Arnaud had heard that there were seventy thousand. Admiral Dundas had been told there were a hundred and twenty thousand. The Crimea was invaded in this blissful state of ignorance about the hostile force there, because the English Ministry ate too much dinner. "Quantillâ prudentiâ, fili mî!"

Mr. Kinglake, whose object in writing this story seems to be to tell the honest truth about every thing and everybody, has devoted nearly two hundred pages to his account of the battle of the Alma. He was himself present with the staff of Lord Raglan, the English commander. It was the first battle fought in the Crimea. Prince Mentschikoff, who commanded the Russians, had carefully selected the ground, as the best place to meet the allies in their advance on Sebastopol. Lord Raglan and Marshal St. Arnaud had carefully arranged the position of their respective armies. But the whole battle was fought haphazard. Neither of the three generals had any thing to do in fighting it. All three lost their hold of their troops almost at the beginning. The troops were handled as chance directed, and as the subordinate officers saw fit. Prince Mentschikoff rode away at the beginning of the battle to make a personal reconnoissance on his left, five or six miles off; and did not get back till the battle was decided against his army. Lord Raglan rode with his staff to and fro till he found himself in front of his troops, on a high knoll, in the midst of the Russians. He made use of this accident by sending for a brigade and a couple

of cannon, with which he searched the Russian battalions, and annoyed their reserves. The French marshal disappeared early, and was not heard of often till the end of the battle. "His mind did not touch the battle," says Kinglake. "He was not where he could get a view of what was going on." We may hence infer that the English, French, and Russians fought this battle as they could, under division commanders; and nothing worse can be said of our general at Bull Run. In fact, after reading this book, and remembering the sort of country around M'Dowell, and the poverty of his staff, his cavalry, and his artillery, one feels a rising respect for him.

THE LATE DR. FRANCIS.

Convers Francis, D.D., late Parkman Professor of Pulpit Eloquence and Pastoral Care in Harvard University, was a man who was loved by all who knew him. It did not seem to be in him to make or have an enemy. Friendly and genial to all, enjoying social intercourse, and giving joy by his expansive sympathy, he was as happy as a child in his work and in his circumstances. While a minister at Watertown, his preaching attracted numbers, not so much by any charm of manner, nor by any great originality of statement, as by its healthy, cheerful, and progressive tone. The writer of this, then a boy of twelve years, used to walk two miles from Newton Centre to Watertown, as a matter of choice, on Sundays, to hear Dr. Francis. To be sure, the alternative was to go to the old parish church in Newton, and listen to Dr. Jonathan Homer, who, in those years, had already, in his pulpit exercises, left far behind all thought of making himself intelligible to his audience; and

discoursed to himself, in a sort of sing-song way, about his Bible, about his discoveries in tracing the origin of the present version, about the conversations he had lately had, and about any other topic which happened to enter into his somewhat inconsequential train of thought: so that I and my brothers, though schoolboys, were very glad to walk to Watertown, even on a hot day, over a dusty road, to hear the fresh thoughts and genial sentiments and warm-hearted utterances of Dr. Francis. His library, in those days, was a curiosity and treasure; for it contained German books. He was a great reader: he plunged into the deepest current of "the newness" in literature, and swam abreast with the advancing tide. You could borrow of him the last new book published in Germany on any question of philosophy and theology or of social ethics. He gladly lent it; for he had already read it. He read all books as soon as received, and read them through, as a hungry boy eats his cake up immediately, crums and all. He cared not for the looks of his books: he wasted no money on binding or choice editions. Books with him were to be read first by himself, and then by any one else who wished to read them. His books also had a sacred odor of tobacco about them (for the good doctor followed in this matter also the habits of German students), and were marked all through by his diligent pencil. His life at Watertown was happy, in the midst of friends, of new ideas, plenty of new books, and suitable work.

At Cambridge, as professor, we have the testimony of his students to his sympathy with them and their thoughts, and his fidelity in all his sphere of labor. No one ever was more able and willing than he to refer to all the literature on the subject before the class. His encyclopedic head poured out its stores for them without stint or limit,—

"Wild beyond rule or art, enormous bliss."

The only defect in his mind was that its affluence exceeded its ordering and defining power, — an almost fatal defect in New England, where to have fixed opinions on all subjects has long been regarded as the first duty of man. Dr. Francis was slow to decide between opposing views. His mind, well acquainted with all that could be said on both sides, and too conscientious to be dogmatical, would sometimes disappoint the expectant students by leaving the question opened rather than settled. This left a sense of uncertainty in their minds, which is always unpleasant. But those students who possessed the power in themselves of thinking out conclusions lost nothing by this, while they derived vast help from the stored memory and ample resources of their teacher's mind. But if Dr. Francis, as a teacher, may have seemed sometimes to his impatient students to have hesitated too long before coming to a conclusion, this fault (if it was a fault) had no moral cause, but altogether an intellectual one. It was not from any fear of coming to unpopular conclusions; for no man was more brave than he when the time required it, though no man was more modest than he when he did not feel called to make himself prominent. He was eminently a manly and modest person. He would stand up in the defence of Theodore Parker, or any other unpopular man, if he thought it necessary, though naturally preferring peace and retirement to any controversy. So that, if any one, complaining of his theological indecision, should quote Shakspeare, and say, "Yes and No are not good theology," it would be unjust; for he did not begin with "Yes," and end with "No:" nor did he say both "Yes" and "No;" but he stated both sides, and waited before deciding till it could be seen that he was ready to decide aright. And in this tendency he was singularly balanced and sustained by the fortunate circumstance of having a colleague, whose name

and nature are not "Yes" and "No," but "No" and "Yes;" who begins by criticism and denial of the false, and ends by the assertion and sharp statement of the ascertained: so that these two colleagues together seemed to be exact counterparts and supplements; and, in the two together, the able and earnest student had the means of satisfying his wants in opposite directions.

Dr. Francis will long be lamented and missed by those who knew him. His kindly, happy nature kept him always young. Down to his last day he worked, hearing his classes in his house when he could not hear them elsewhere.

We add a notice from the "Daily Advertiser:"—

"Dr. Francis was the fourth child and second son of Convers and Susanna (Rand) Francis; and was born in West Cambridge, 9th of November, 1795. He graduated at Harvard College in 1815, in the same class with President Jared Sparks, John Gorham Palfrey, Professor Theophilus Parsons, and Hon. John A. Lowell. He held a distinguished rank of scholarship in college. After graduating, he studied theology at the Cambridge Divinity School; and was ordained pastor of the Unitarian Church in Watertown, 23d of January, 1819, where he remained twenty-three years. In 1842, he was chosen Professor of Pulpit Eloquence and the Pastoral Care in Harvard College; which office he accepted, and held the professorship until his death. He was a laborious and successful teacher, and discharged his duties with eminent fidelity and wisdom.

"A large number of his writings have been published: among them were 'Errors of Education,' a discourse at the Anniversary of the Derby Academy in Hingham, 21st May, 1828; Address on the 4th of July, 1828, at Watertown; An Historical Sketch of Watertown, from the first Settlement of the Town to the Close of the Second Century, in 1830; A Discourse at Plymouth, 22d December, 1832; A Dudleian Lecture at Cambridge, 8th May, 1833; The Life of Rev. John Eliot, the Apostle to the Indians, in the fifth volume of Sparks's American Biography, 1836; The Life of Sebastian Rask, Missionary to the Indians, in the seventh volume, new series, of Sparks's American Biography, 1845; Memoir of Rev. John Allyn, D.D., of Duxbury, 1836; Memoir of Dr. Gamaliel Bradford,

1846; Memoir of Judge Davis, 1849 (the last three were published in the Collections of the Massachusetts Historical Society); many articles in the 'Christian Disciple,' the 'Christian Examiner,' the 'American Monthly Review,' the 'Unitarian Advocate,' the 'Scriptural Interpreter,' the 'Juvenile Miscellany;' several translations from Herder at different times; Obituary Notice of Miss Eliza Townsend, 1854; and a large number of occasional discourses. He was a member of the Massachusetts Historical Society. In 1837, the honorary degree of Doctor of Divinity was conferred upon him by Harvard College."

CHRIST ON THE WAVES.

Joy to thee, limpid sea,
Deep in the heart of mountain greenery!
How still thy waters lie
Beneath the smiling sky,
Thyself Earth's answering smile, O pearl of Galilee!

How soon thy tortured breast
Sank into peace, and sleep of dreamless rest!
How soon thy billows proud
Hushed their contention loud,
And kissed the feet of Him who breathed such sweet behest!

Ungrateful and untrue!
Thou mirrorest but the present and the new:
Thy smooth and sunny face
Bears no memorial trace
Of Him whose tranquil course was o'er thy waters blue.

Alas, forgetful heart!
How canst thou thus repeat the ingrate's part?
Thy louder waves he stilled;
With sweeter calm he filled
The shores of thy wild sea: yet thou unmirroring art!

F. E. A.

NOTICE TO CLERGYMEN.

THE following notice needs no remarks: —

The following synopsis of a treatise on the GOSPEL CHURCH, with remarks on a Union of Churches in the Spirit of Charity, based on the ritual of the Christian Liturgy, is respectfully offered to the religious meditations of our distinguished clergy and literary men, to be carefully examined by them; and if found acceptable, and any are so disposed, that then their conclusions and theories be written out in accordance with their individual convictions, and for the purpose of publication, as follows; viz.: —

Each treatise is to be so adjusted as to be comprised in an octavo volume of not more than four hundred pages, nor less than three hundred and fifty; and the several manuscripts, on or before the 1st of January next, are to be enclosed to the undersigned in a sealed packet, with an appropriate motto or private mark, to be examined by an Executive Committee appointed from among the members of the AMERICAN UNITARIAN ASSOCIATION. And the said Committee so constituted, shall, after examination and approval, select, from among the best and ablest treatises offered, such one of them as they shall judge worthy of publication; and, upon such judgment, the undersigned will advance five hundred dollars towards the publication of one thousand copies of it, under their direction.

The edition to be the joint property of the successful writer and the undersigned publishers, after the payment of the expenses of publication exceeding the above sum. This payment to be made from the first sales of the book.

The treatises not accepted will be returned to their respective owners, on presentation of their duplicate mottoes or private marks, if made within three months after the publication of the book.

THE GOSPEL CHURCH, WITH REMARKS ON A UNION OF CHURCHES IN THE SPIRIT OF CHARITY.

I. An examination of the Christian faith and Christian doctrine contained in the summary of the Christian Liturgy and the common prayers of the Gospel Church.

II. An examination of the Christian articles of the church, the Litany, and the Eucharist; with a full examination and explanation of the words Λογος, Ζωη, and Πνευμα, as used therein.

III. The true signification of the Gospel Trinity, and its accordance with the Holy Scriptures, and the Unity of God.

IV. A dissertation on the qualities and attributes of Almighty God, the great Spirit of the universe; without body, parts, or passions; benevolent and just; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will; the noblest worship of enlightened man.

V. The conclusion, showing that, from such a distribution of heavenly power and action, and that Λογος is the Being to whom our Saviour referred in all cases; to whom he addressed his prayers, and taught us to look up to and adore as our Father in heaven; with the declaration of the orthodoxy of the Gospel Trinity and the Unity of God, — important results must arise, which will tend greatly to remove the doubts and difficulties of honest Christians, perplexed as they are by the holy writings offered to them in the Old and New Testaments, interpreted by the contradictory dogmas of churches and sects; and enable them humbly and conscientiously to worship God in unity of spirit, and righteousness of life; and thus, under the sanction of "the Union of Churches in the Spirit of Charity," permanently lay the first corner-stone of the true Apostolic and Universal Church of Christ.

VI. Remarks on the importance and necessity of such a Union of Churches as is proposed, to strengthen and extend the vital interests of religion.

WALKER, WISE, & CO.

BOSTON, March, 1863.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 11, 1863. — Present, Messrs. Stebbins, Emerson, Hedge, Brigham, Hinckley, Winkley, Sawyer, Nichols, Smith, and Fox.

The Committee on New-England Correspondence reported, that applications for aid had been received from two societies: but, as neither of them had answered the questions required by the vote of July 14, no action was taken; and the Secretary was instructed to write to them for the needed information.

The Committee on the India Mission reported, that Mr. Dall, just before leaving for Calcutta, had collected, for the purchase of a printing press and type for the use of his mission, $360. The amount needed to meet the whole expense being $450, he had asked for an appropriation to make up the deficiency. It was then voted to give to Mr. Dall, for this object, $90, the sum required, from the funds originally contributed for the purchase of a press by Daniel Low, Esq.

The Committee on Western Correspondence reported, that the application concerning the church in Joliet, Ill., had been considered; and a reply had been sent, to the effect that no help could be given, as it was contrary to the plans of the Association to invest funds in churches. This action of the Committee was approved.

The same Committee reported concerning the missionary labors of Rev. William H. Fish of Vernon, N.Y., and read extracts from one of his letters; and, in accordance with their recommendation, an appropriation of $50 was made to aid him in his excellent work.

The Committee on Publications reported in favor of

printing an edition of the "Soldier's Manual of Devotion" from the plates offered to the Association, free of expense, by the author, Rev. J. G. Forman; and they were authorized to issue an edition of a thousand copies of the work for gratuitous distribution in the army.

The Special Committee, appointed to make arrangements with Rev. William G. Scandlin, reported, that he left on Tuesday last for the army of the Potomac, to commence his labors as missionary of the Association.

The Committee on the Annual Meeting presented a statement concerning the arrangements made and contemplated for that occasion; and then the Board adjourned to Monday, May 25.

May 25. — Present, Messrs. Stebbins, Emerson, Hedge, Brigham, Newell, Barrett, Ware, Sawyer, Nichols, Smith, and Fox.

The Treasurer presented his Annual Statement, duly audited by Messrs. Henry P. Kidder and Charles H. Burrage, the gentlemen appointed for that purpose by the President, as instructed by the Board at their April meeting.

The Secretary then read the Report prepared by him, which was adopted as the Annual Report of the Executive Committee, to be presented to the Association on the following day.

The Committee on New-England Correspondence reported that the societies in Rowe, Mass., and Lancaster, N.H., whose applications were postponed at the last meeting, had furnished the information required; and, in accordance with the recommendation of the Committee, the sum of fifty dollars was appropriated to each.

An appropriation was also made of a hundred dollars to the society at Kalamazoo, Mich., from the amount contri-

buted by Rev. Edward E. Hale's society, Boston, in co
pliance with the request of their "Board of Charity."

After the discussion of several questions relating to t
Annual Meeting, the Board adjourned *sine die*.

INTELLIGENCE.

THE MEETINGS OF ANNIVERSARY WEEK occurred this ye
as usual. On Tuesday, May 26, the Thirty-eighth Anniversa
of the American Unitarian Association was celebrated at t
Arlington-street Church. As a full report of this occasi
will be published in the July Number of this "Journal,"
further notice will be given of it here. — The COLLATION to
place at Faneuil Hall on the evening of Tuesday. Gov. A
drew presided; and speeches were made by Rev. Thomas
Mumford, of Greenfield; Charles M. Ellis, Esq., of Boston; Re
N. A. Staples, of Brooklyn, N.Y.; Richard Warren, Esq.,
New York; Col. F. W. Palfrey, late of the Twentieth Mass
chusetts Regiment; Rev. Robert Collyer, of Chicago, Ill.; a
Rev. Henry W. Bellows, D.D., of New York. A letter fr
Rev. Thomas Starr King to the Executive Committee of t
American Unitarian Association was read; and also a telegra
despatch, announcing that a collection had just been made for t
association, amounting to one thousand dollars. — The MINIST
RIAL CONFERENCE met Wednesday morning at the Bedfo
street Chapel. An address was delivered by Rev. Thomas H
D.D., President of Harvard College, on "the Topics of t
Pulpit;" which was followed by the usual discussion. — T
SUNDAY-SCHOOL SOCIETY held an anniversary meeting
Wednesday evening at the Hollis-street Church. After a br
statement, concerning the operations of the society, from t
Secretary, addresses were made by the President, Rev. Alon
Hill, D.D., of Worcester; Rev. George L. Chaney, of the Holl
street Church; Rev. William S. Studley, of the Tremont-str
Methodist-Episcopal Church; and Rev. H. W. Bellows, D.

of New York. — The LORD'S SUPPER was administered Thursday morning, at the Bedford-street Church, by Rev. Chandler Robbins, D.D., and Rev. Edward E. Hale. — PRAYER MEETINGS were held as usual, on each morning of the week, at different churches, and were fully attended.

Mr. JOHN C. LEARNED, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the society in Exeter, N.H., on Wednesday, May 6. The order of services was as follows: Anthem; introductory prayer, by Rev. Jonathan Cole, of Newburyport; selections from the Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; hymn; sermon, by Rev. William R. Alger, of Boston; prayer of ordination, by Rev. Andrew P. Peabody, D.D., of Cambridge; hymn; charge, and address to the people, by Rev. Charles Lowe, of Somerville; fellowship of the churches, by Rev. Henry W. Foote, of Boston; anthem; concluding prayer, by Rev. Jonathan Cole; hymn; benediction, by the pastor.

Rev. WILLIAM SILSBEE has resigned the charge of the society in Northampton, Mass.

The CONFERENCE OF WESTERN UNITARIAN CHURCHES will meet this year at Toledo, O.; commencing on Wednesday, June 17.

Rev. STEPHEN G. BULFINCH has resigned the charge of the society at Harrison Square, Mass.

Rev. T. B. FORBUSH, of Northborough, has accepted a call from the society at West Roxbury, Mass.

The NEW-HAMPSHIRE UNITARIAN ASSOCIATION will hold their first annual meeting at Concord, N.H., on Wednesday, June 10, at eleven o'clock, A.M.

Mr. SAMUEL B. STEWART, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the Society in Nashua, N.H., on Wednesday, May 13. The order of services was as follows: Anthem; introductory prayer, by Rev. William H. Savary, of West Newton; reading of the Scriptures, by Rev. A. W. Stevens, of Manchester, N.H.; hymn; sermon, by Rev. William R. Alger, of Boston; ordaining prayer, by Rev. Samuel Barrett, D.D., of Roxbury;

hymn; charge, by Rev. Fred. Hinckley, of Lowell; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. Stephen G. Bulfinch, of Dorchester; anthem; concluding prayer, by Rev. William O. White, of Keene, N.H.; benediction, by the pastor.

Mr. JOHN W. HUDSON, a graduate of the Cambridge Divinity School, was ordained as pastor of the society in Ware, Mass., on Wednesday, May 6. The order of services was as follows: Voluntary and anthem; introductory prayer, by Rev. Rush R. Shippen, of Worcester; selections from the Scriptures, by Rev. Edward J. Galvin, of Brookfield; hymn; sermon, by Rev. Edward E. Hale, of Boston; prayer of ordination, by Rev. William Silsbee, of Northampton; hymn; charge, by Rev. Francis Tiffany, of Springfield; right hand of fellowship, by Rev. James T. Hewes, of South Boston; anthem; address to the congregation, by Rev. Rush R. Shippen; concluding prayer, by Rev. Edward E. Hale; hymn; benediction, by the pastor.

Rev. ALBERT B. VORSE has accepted a call from the society in Sandwich, Mass.

Mr. WILLIAM T. PHELAN, a graduate of the Meadville Theological School in the class of 1862, has accepted a call from the society in Mendon, Mass.; and will be ordained on Wednesday, June 10.

Rev. LEVI W. HAM has accepted an invitation to take charge of the society in Wilton, N.H., for one year.

BOOKS RECEIVED

Since our last Notice.

The Desert and the Promised Land: a Sermon. By E. E. HALE. Boston.

Northern Strength and Weakness: an Address on Occasion of the National Fast; delivered in Watertown, by Rev. JOHN WEISS. Boston: Walker, Wise, & Co.

The War to end only when the Rebellion ceases. By H. W. BELLOWS, D.D. New York: 683, Broadway.

These three sermons show the force of thought, and fire of heart, with which our best men are illuminating and warming the soul of the great North. Such discourses are the daily bread which God gives us, and without which we might easily faint amid the trials of the hour. But, when the historian reads these vivid pages in after-days, he will say of our time, "Man did eat angels' food: he had bread enough."

On Liberty. By JOHN STUART MILL. Boston: Ticknor & Fields. 1863.

This is one of the books which place the philosophic foundations of solid rock beneath the great temple of liberal belief. It is a book to be studied and kept. It is clear and deep and wise; but, though perfectly plain, it may be read a second and third time with new profit. Seldom do we read a book which may be more heartily commended than this. The idea is not new, nor does it pretend to be new; but it is stated with great force and beauty.

Chaplain Fuller; being a Life-sketch of a New-England Clergyman and Army Chaplain. By RICHARD F. FULLER. Boston: Walker, Wise, & Co. 1863.

Such books as these are interesting to friends and family. The incidents in the life of a man like Mr. Fuller are few; and the book, of course, cannot be very much to the general public. But there is no reason why it should not be written for those who desire to have a memorial of their departed friend.

The Roman-Catholic Principle: a "Price Lecture," delivered in Trinity Church, Boston. By FRED. D. HUNTINGTON, D.D., Rector of Emanuel Church. E. P. Dutton. 1863.

This lecture on the characters of Romanism and Protestantism seems to us a very sound statement, and to be written with marked ability. We have read it carefully, and have hardly seen a sentence which we could not accept from our point of view. It gives us real satisfaction to be able to give an unqualified indorsement to a doctrinal essay by Dr. Huntington; since we have been compelled, latterly, to criticise some of his writings. It is not only correct in doctrine, but it is eminently religious in its spirit.

The Pioneer Boy, and how he became President. By WILLIAM M. THAYER. Boston: Walker, Wise, & Co.

An interesting story of the Life of President Lincoln.

Spectacles for Young Eyes. Pekin. By SARAH W. LANDER. Boston: Walker, Wise, & Co.

China is a country full of interest, and little written about. This is a child's book about it; and, with the last-noticed book, good to put in a Sunday-school library, or to give to children.

Good Thoughts in Bad Times, and other Papers. By THOMAS FULLER. Boston: Ticknor & Fields. 1863.

We are very glad of this republication. Our friends have conferred a service on us all by giving us this work of Fuller in so beautiful a shape. It has not been easy hitherto to have access to the works of this great writer; but in this publication we have three of them brought together in one volume. Fuller was as full of fun and wit as Henry Ward Beecher; and we all remember that Coleridge places him next to Shakspeare in some qualities of thought. This is a book for all who love religion, genius, intellect, wit. Let them buy it, and keep it by them, as we shall do with our copy.

The Story of My Career, &c. By HEINRICH STEFFENS. Translated by William Leonhard Gage. Boston: Gould & Lincoln.

An excellent book, which seems to be very well translated. It contains notices of large numbers of eminent German writers, as Goethe, Tieck, Schiller, Schelling, Schleiermacher, Fichte, Novalis, Schlegel, Neander, &c.

Life in the Open Air, and Other Papers. By THEODORE WINTHROP. Boston: Ticknor & Fields.

This is the last volume of the posthumous writings of Winthrop, — "our Körner, with lyre and sword;" whose books are among the most brilliant and satisfactory that have issued from the American press.

A Tribute to Major Sidney Willard, &c. By C. A. BARTOL Boston: Walker, Wise, & Co.

This notice of one of our noble Boston Boys, who fell at Fredericsburg, is full of feeling and discrimination. We extract the following passage: —

"His moral habits, however, were his charm and crown. He was inured to self-sacrifice. A Christian soldier, he bore the cross with the sword. In frame a giant, he was in gentleness a child. I was often struck with the mild voice from that ample chest, the sweet look in those powerful features, the soft planting of that vigorous step; and all who looked on him must have observed the nobility of expression that stood not in

contrast, but correspondence with that lofty stature. His self-control was no natural gift, but a virtue resolutely acquired over a temper threatening at the outset to be impetuous and warm. Those who knew him best cannot recall a deviation from the strictest integrity, a failure from the highest generosity, or a taint on his entire sanctity. Into his complete manhood he confided, let me tell you, children, as a child in his parents; and his parents had occasion only to trust him. All domestic affection in him was most lively and strong. A cherished member, as he was, of this church, I call gratefully to mind the emphatic approbation, which, from his large soul, he gave to its open communion. He was an earnest antislavery man. Slavery was abhorrent to every sentiment of his nature; and his ashes would reprove me if I had not chosen to-day a theme consonant with his convictions. Has not he, whose body lay lifeless and cold yesterday at this altar, a right, out of his silence, to speak in my voice?"

Report of the Superintendent of Chambers-street Chapel. Boston, April, 1863.

This Report, by Mr. LORING LOTHROP, shows how much good is done by this excellent institution, modelled, to some extent, on the Warren-street Chapel. We recommend the Report and the institution to all interested in genuine philanthropy.

Tales and Sketches. By HUGH MILLER. Edited, with a Preface, by Mrs. Miller. Boston: Gould & Lincoln, 1863.

These tales and sketches were written when Hugh Miller was young: when he was tired; when he had not yet found out what he was meant to be: so that, except for the admirers of Hugh Miller, they are not very interesting.

ACKNOWLEDGMENTS.

1863.				
May	1.	From	Rev. Nathaniel Hall's Society, Dorchester, as a donation	$190.00
„	4.	„	Society in Brunswick, Me., as a donation	15.00
„	„	„	Society in Brookline, as a donation	163.66
„	5.	„	Society in Petersham, for Monthly Journals, additional	10.00
„	„	„	Rev. S. W. M'Daniel, to make himself an annual member	1.00

May	7.	From	Rev. Augustus Woodbury's Society, Providence, as a donation, additional	$ 5.00
"	8.	"	Society in Brattleborough, Vt., for Monthly Journals	22.00
"	11.	"	Society in Lancaster, Mass., as a donation	45.00
"	12.	"	Hollis-street Society, Boston, as a donation	105.00
"	"	"	Warren Sawyer, to make himself an annual member	1.00
"	13.	"	Rev. Dr. Hall's Society, Providence, as a donation	151.77
"	"	"	Rev. G. L. Chaney, to make himself an annual member	1.00
"	"	"	Rev. Horatio Stebbins's Society, Portland, Me., for Monthly Journals	36.00
"	"	"	Society in Fitchburg, for Monthly Journals, additional	7.00
"	"	"	Second Society, Philadelphia, for Monthly Journals	8.00
"	14.	"	Arlington-street Society, Boston, as annual subscription, additional (in all, $514.30)	46.90
"	18.	"	Hawes-place Society, South Boston, as a donation	28.60
"	19.	"	Rev. J. H. Wiggin, to make himself an annual member	1 00
"	20.	"	Society in Taunton, as a donation	88.00
"	"	"	Society in Beverly, as a donation	60.50
"	"	"	Society in Belfast, Me., as a donation	41.00
"	"	"	Society in Montreal, Can., for Monthly Journals	50.00
"	21.	"	Rev. E. B. Willson's Society, Salem, as a donation	155.35
"	23.	"	Rev. H. F. Harrington's Society, Cambridgeport, as a donation	50.00
"	25.	"	Rev. R. R. Shippen's Society, Worcester, as a donation	46.00
"	"	"	Rev. Edward E. Hale's Society, Boston, as a donation	300.00
"	"	"	Society in Walpole, N.H., as a donation	20.00
"	26.	"	Society in Lexington, as a donation	40.00
"	"	"	Society in Concord, Mass., as a donation, $75.00	
"	"	"	For Monthly Journals 65.00	
				140.00
"	"	"	Rev. John Murray, to make himself an annual member	1.00
"	27.	"	three members of Rev. Dr. Hall's Society, Providence, for missions	100.00
"	"	"	Society in Cohasset, for Monthly Journals	10.00
"	"	"	Rev. G. G. Withington, to make himself an annual member	1.00
"	28.	"	subscribers to Monthly Journals, in Rev. Dr. Putnam's Society, Roxbury	25.00
"	29.	"	a friend, for "Old Church at Madras"	5.00

ARMY FUND.

May	25.	From	New South Society, Boston	$33.00
"	"	"	ladies of the First and Second Unitarian Societies, Worcester	200.00

Terms: One Dollar per annum. Single Copies, 10 cts.

THE

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OF THE

American Unitarian Association.

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JAMES FREEMAN CLARKE, Editor.

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AT WALKER, WISE, & CO.'S,

245, Washington Street.

1863.

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OFFICERS

OF THE

AMERICAN UNITARIAN ASSOCIATIO

Executive Committee.

Rev. RUFUS P. STEBBINS, D.D. . . . . *President.*

Hon. FREDERIC W. LINCOLN, Jun. . . . . *Vice-Preside*

Mr. GEORGE W. FOX . . . . . *Secretary.*

CHARLES C. SMITH, Esq. . . . . *Treasurer.*

Rev. FREDERIC H. HEDGE, D.D.	Rev. FREDERIC HINCKLEY
Rev. JAS. FREEMAN CLARKE.	Rev. SAMUEL H. WINKLEY
Rev. CHARLES H. BRIGHAM.	Rev. JOHN F. W. WARE.
Rev. WILLIAM NEWELL, D.D.	WARREN SAWYER, Esq.
Rev. SAMUEL BARRETT, D.D.	CHAS. ELIOT NORTON, Es

Rev. WILLIAM G. ELIOT, D.D. . . . . *St. Louis,*

Rev. WILLIAM O WHITE . . . . . *Keene, N I*

Rev. SAMUEL OSGOOD, D.D. . . . . *New York.*

Rev. GEORGE W. HOSMER, D.D. . . . . *Buffalo, N*

*** The Office of the Association is at 245, Washington Street, ton. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also at ; and all letters for him, on business connected with the Associat should be addressed to him as "Treasurer of the American Unitar Association, 245, Washington Street, Boston."

THE

MONTHLY JOURNAL.

VOL. IV.] BOSTON, JULY AND AUGUST, 1863. [NOS. 7, 8.

THIRTY-EIGHTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE THIRTY-EIGHTH ANNIVERSARY of the Association was celebrated on Tuesday, May 26, 1863, at the Arlington-street Church, Boston.

BUSINESS MEETING.

The business meeting was held in the vestry of the church at nine o'clock, A.M.; the President, Rev. Rufus P. Stebbins, D.D., of Woburn, in the chair. The Secretary read the records of the last Annual Meeting; and then read, by request of the Treasurer, the votes recently adopted by the Executive Committee, authorizing the Treasurer to make up his Annual Statement to April 29, and authorizing the President to appoint two members of the Association to audit the Treasurer's accounts, whose Report should be presented at the Annual Meeting.

The Treasurer, CHARLES C. SMITH, Esq., then read the following as his Statement for the eleven months ending April 29:—

Dr. TREASUR

1862.
May 31. To Balance per account rendered to date . . . . $

1863.
April 29. To Amount of Receipts on sundry accounts; viz., —

DONATIONS:

From sundry persons and societies, for the general objects of the Association	$3,056.03
To be applied to the distribution of Books and Tracts	10.00
From the Executors of the late George Callender, on account of his bequest	400.00
From the Administrator of a "Deceased Friend"	1,000.00
From the Executors of the late J. Henry Kendall, to constitute a fund "for the Relief of Feeble and Necessitous Unitarian Societies" . .	2,000.00

ARMY FUND:
Amount specially contributed for this object . .
INDIA MISSION:
Amount specially contributed for this object . .
PHILIP GANGOOLY:
Amount directed to be paid over to him . . .
MEADVILLE THEOLOGICAL SCHOOL:
Amount received in aid of this Institution . .
MONTHLY JOURNAL:
Received from subscriptions and sales . . . .
MERCHANDISE:
From sales of Books and Tracts . . . . . .
EXPENSE:
For sale of old Furniture, &c. . . . . .
INVESTMENT:
Amount received on this account. . . . . .
Income of General Fund . . . . . .
" " Graham Fund . . . . . .
" " Perkins Fund . . . . . .
" " Lienow Trust-fund . . . . . .

$1

April 29. To Balance brought forward . . . . . $

The invested funds held by the Association are the following:

General Fund	$1
Perkins Fund	
Kendall Fund	
Lienow Trust-fund	
	$1

The amount of appropriations made, but not yet called for, e
of the cost of sustaining the India Mission, is as follows: —

For the Army Mission . . . . . .
In aid of the Society at Athol . . . . . .

STATEMENT.		Cr.
1863.		
April 29.	By Amount of Payments on sundry accounts; viz.,—	
	FEEBLE SOCIETIES AND HOME MISSIONS:	
	Amount paid for these objects	$1,088.00
	AID TO THEOLOGICAL STUDENTS:	
	Amount paid to Students at Meadville . $260.00	
	" " " " " Cambridge, 250.00	
		510.00
	MEADVILLE THEOLOGICAL SCHOOL:	
	Amount paid toward the cost of primary instruction, &c..	810.00
	ARMY FUND:	
	Cost of Books and Tracts for distribution in the Camps and Army Hospitals	1,571 21
	INDIA MISSION:	
	Amount paid on this account	1,526.25
	MONTHLY JOURNAL:	
	Cost of paper, printing, &c.	2,698.55
	EXPENSE:	
	For rent of Office, salary of Secretary, &c. . .	1,651.91
	PHILIP GANGOOLY:	
	Amount transmitted to him	46.10
	WILLIAM ROBERTS:	
	Amount transmitted to him	6.00
	GENERAL FUND:	
	For stocks and bonds purchased on this account,	3,900.00
	KENDALL FUND:	
	For stocks and bonds purchased on this account,	2,000.00
	INTEREST:	
	For premiums and accrued interest on stocks and bonds purchased for permanent investment	438.59
	INCOME OF LIENOW TRUST-FUND:	
	Amount paid to the Treasurer of the Benevolent Fraternity of Churches	206.20
	By Balance carried to New Account	1,651.45
		$17,604.26

BOSTON, April 29, 1863.

E. and O. E. CHARLES C. SMITH, *Treasurer.*

BOSTON, May 20, 1863. — The undersigned, appointed, under the uthority of a vote of the Executive Committee of the American nitarian Association, to audit the Annual Statement of the Treasu-r, as made up to April 29, 1863, have attended to that duty, and port, that it is correctly cast and properly vouched; that the cash lance in the Treasurer's hands on that day was $1,651.45; that the nds held by him on account of the Association were the General nd, amounting to $12,400; the Perkins Fund, amounting to $8,000; e Kendall Fund, amounting to $2,000; and the Lienow Trust-fund, iounting to $3,260; and that satisfactory bonds and certificates for e same were exhibited to us, according to the annexed schedule.

H. P. KIDDER.
CHAS. H. BURRAGE.

The Report of the Auditing Committee was read by the Secretary.

As the Treasurer's Report was made up for eleven months, he presented, at the request of Rev. L. J. LIVERMORE of Lexington, a comparative estimate of the income for the entire year. The receipts last year were $11,618.95. During the eleven months included in the Statement, $15,492.11 had been received; but from this amount $1,850 should be deducted, which had come into the treasury in consequence of the payment of two notes held on account of the Association. This would leave the receipts from donations, &c., for the last eleven months, $13,642.11, against $11,618.95 for the twelve months ending May 31, 1862. Thus far, during the month of May, over $1,000 had been contributed.

In reply to a question asked by GEORGE MERRICK, Esq., of Boston, as to the probable effects on the receipts of the Association, if contributions made during the month of May were not included in the Treasurer's Report presented at the Annual Meeting of that year, the Treasurer explained that a statement in detail of every contribution received could not be made in the Annual Report; but that it had long been the custom to publish an acknowledgment of every donation, from individuals as well as societies, in the "Monthly Journal." In this way, all sums received during the month of May would be duly acknowledged in the next number of the "Journal."

The Treasurer's Report was then adopted.

The TREASURER then offered the following resolution, remarking that, by its adoption, the Treasurer's Statement could be made up to a fixed date, be regularly and promptly audited, and the Auditors' Report be presented with the statement to the Association:—

Resolved, That the votes passed by the Executive Com-

on the 20th of April, which are in the following
, to wit, —

d, That the Treasurer be, and he hereby is, authorized
quested to make up his Annual Statement to the 29th
;;

d, That the President be, and he hereby is, authorized
quested to appoint two members of the Association to
he Treasurer's accounts as thus made up, and that their
: be presented at the Annual Meeting of the Association
' next;

d, That the financial year shall hereafter extend from the
May to the 30th of April next ensuing, both days inclu-
.

d they are hereby, approved.

s resolution was unanimously adopted.

Committee to nominate officers for the coming year
ien appointed by the Chair, consisting of Rev. ED-
B. HALL, D.D., of Providence, Rev. LEONARD J.
LMORE of Lexington, and Rev. EDWARD C. TOWNE
dford.

motion of Rev. L. J. LIVERMORE, it was voted,
ie system adopted two years ago, of electing a lay-
) the office of Secretary, be continued another year.

) PRESIDENT stated that the By-laws made it neces-
or the Association to take action in regard to the
:ary's salary; but its amount, within certain pre-
d limits, had often been left to the Executive Com-
.

motion of Rev. SOLON W. BUSH of Medfield, the
itive Committee were authorized to fix the salary of
:retary for the ensuing year at a sum not exceeding
:n hundred dollars.

r. Dr. HALL, of the Nominating Committee, then
ited the following list of officers, who were elected

by ballot, receiving the unanimous vote of the meeting: —

EXECUTIVE COMMITTEE.

Rev. RUFUS P. STEBBINS, D.D. . . .	*President.*
Hon. CHARLES G. LORING, Hon. FREDERIC W. LINCOLN, Jun.,	*Vice-Presidents.*
Mr. GEORGE W. FOX	*Secretary.*
CHARLES C. SMITH, Esq..	*Treasurer.*

Rev. FRED. H. HEDGE, D.D.	Rev. FREDERIC HINCKLEY.
Rev. JAS. FREEMAN CLARKE.	Rev. SAMUEL H. WINKLEY.
Rev. CHARLES H. BRIGHAM.	Rev. JOHN F. W. WARE.
Rev. WILLIAM NEWELL, D.D.	WARREN SAWYER, Esq.
Rev. SAMUEL BARRETT, D.D.	CHARLES E. NORTON, Esq.

Rev. WILLIAM G. ELIOT, D.D.	St. Louis, Mo.
Rev. WILLIAM O. WHITE	Keene, N.H.
Rev. SAMUEL OSGOOD, D.D.	New York.
Rev. GEORGE W. HOSMER, D.D.	Buffalo, N.Y.

The following resolution, offered by Rev. EDWARD E. HALE, of Boston, was then adopted: —

Resolved, That the President be, and he hereby is, authorized to appoint two members of the Association to audit the Treasurer's accounts for the year ending April 30, 1864.

The meeting then adjourned to the church, to listen to the Annual Report of the Executive Committee, and addresses from the gentlemen invited to speak on the occasion.

PUBLIC MEETING.

The public anniversary meeting was held in the church, commencing at a quarter-past ten o'clock.

Prayer was offered by Rev. ALONZO HILL, D.D., of Worcester; which was followed by an anthem from the choir. The SECRETARY then read the following as the —

THIRTY-EIGHTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

It is the purpose of your Committee, in the present Report, to cover a period of eleven months only, — from June 1, 1862, to May 1, 1863. This course is rendered necessary by the change made in the financial year of the Association. At our April meeting, in accordance with the recommendation of the Finance Committee, to whom the subject had been previously referred, the Treasurer was authorized to make up his Annual Statement to the 1st of May; and it was further voted, that the financial year hereafter should commence on that date. The reason for this change seemed so conclusive, that the plan was adopted by a unanimous vote; and we feel confident that our action in the matter will also receive the unanimous approval of the Association.

Financial Condition.

Again our anniversary finds the country in the midst of a terrible war: but again we, as an Association, have cause to congratulate each other on the success which has crowned our efforts; to thank God for unexpected prosperity. This gratifying fact, so far as it relates to our financial condition, a very few words will make evident.

The total receipts, as stated in our Treasurer's Report, have been, for the *eleven* months, $13,642.11. From last year's Report, it appears that, in *twelve* months, they were only $11,618.95; and yet last year was considered, in view of the condition of the country, a remarkably successful one. During these eleven months, there have been received for "Monthly Journals," as donations for general purposes, for the Army Fund and India Mission, $7,585.43. Adding to this the amount received for the

same purposes during the present month, we find the total for the year to be $9,264.21. Last year, for these objects, the sum of $8,344.41 was received; the year before, $7,620.06. Last year, a hundred and twenty different societies contributed to the Association for one or more of its objects; and the previous year, a hundred and nine. Since the last Annual Meeting, or for the twelve months ending with yesterday, a hundred and twenty-nine societies have thus contributed to our funds. These facts certainly show, that, so far as our receipts are concerned, there is good cause for encouragement.

Division of Labor.

The work of the Association has been conducted on a plan very similar to that of last year. The duties of the Secretary and Treasurer have remained essentially the same; and, for the performance of the rest of the labor, the Board, as then, has been divided into Subcommittees. But, in addition to the five Committees of last year, on Finance, India Mission, New-England Correspondence, Western Correspondence, and Aid to Theological Students, it was thought best to appoint another, consisting of seven members, whose duty it should be to take charge of the "Monthly Journal" and all other matters connected with the books and tracts. After a year's experience, we are well satisfied with the present plan for conducting the business of the Association, and see no necessity for any change.

Appeal to Parishes.

The amount of good an Association like ours can do, depends, in a great measure, on the amount of money which comes into its treasury; and thus the collecting of funds is very properly considered an important duty of its Executive Committee. Before proceeding further, there-

fore, it will be well to state what efforts have been made to induce societies to contribute to the Association.

This subject early in the year engaged our attention, and, at one of our first meetings, was referred to the Finance Committee, with instructions to prepare an appeal suitable to be sent to parishes. Such an appeal was written, was adopted by the Board, and then, in January last, was sent to every society in the denomination. It stated briefly the objects for which money was needed, and earnestly asked for a contribution the present year, and for a regular yearly contribution hereafter. This document was accompanied by a circular to the pastor, calling attention to the plan proposed the year before, and asking him, if that plan had not already been acted upon by his society, in presenting the present appeal, to urge them to adopt it; at least, so far as to promise us a regular, annual contribution.

Your Committee fully realize that the all-important thing to be done to increase the funds of the Association is to induce parishes to give something every year; to induce them to make the annual collection for its benefit one of their established institutions. But we also realize, that to bring all the societies of the denomination into such a connection with the Association is too great a work to be done either easily or quickly. If each year shows some sure progress towards this result, we need not be discouraged. Since the last Annual Meeting, there has certainly been such progress.

Annual Members.

At one of our first meetings, a subject was considered, to which we will here ask your attention. Some uncertainty had arisen in regard to what constituted a person an Annual Member of the Association. The By-laws

provide that the payment of a dollar makes a person a member for a year. The Executive Committee, when the tracts began to be issued, decided that a member should be entitled to a copy of every tract. This was as it should be. A person paid his dollar to make himself a member, had his name duly entered on the list of members, received his certificate, and then took the tracts as something to which the membership entitled him. But afterwards the "Quarterly Journal" was substituted for the tracts, and then the "Monthly" for the "Quarterly;" and gradually the matter of membership became of secondary importance, or was lost sight of altogether. Where the subject was taken into consideration at all, it was supposed that every subscriber to the "Journal" was an Annual Member.

Your Committee decided that this matter ought to be more definitely fixed; and the best way to remedy the difficulty seemed to be to go back to first principles. We therefore published, in the "Monthly Journal," a statement to the effect, that, to constitute a person an Annual Member, the dollar must be paid for that express purpose, but that all members were entitled to a copy of the "Journal." The result of this announcement has been that seventy-one persons have already made themselves members, had their names duly entered as such, and have received certificates of membership.

We propose now briefly to state what has been done, during the eleven months covered by our Report, with the funds intrusted to us, to carry out the objects of the Association. Such a statement will also show for what purposes funds are needed the coming year; as it is not likely, while this war lasts, that any new plans will be adopted.

India Mission.

The same amount has been spent for the support of the India Mission as last year, though our missionary has been, during the whole time, absent from his work. The reasons for this we will now state.

Soon after Mr. Dall's return to Calcutta from England, after the ineffectual attempt to reach this country mentioned in the last Annual Report, he received an offer of a passage to America at half the usual cost. Finding he could leave his School of Useful Arts in charge of faithful and competent teachers well qualified to conduct it successfully during his absence, he decided, with the approval of the Mission Committee at Calcutta, to make another effort to visit his native land. On the 10th of April, 1862, he left India; and, on the 31st of the following August, arrived in Boston.

At a special meeting of your Committee, held soon after Mr. Dall's arrival, it was decided, "in view of his long and faithful services in India," to allow him a vacation, with permission to remain in this country until the 1st of the following April. The whole subject of Mr. Dall's relations to the Association, past and future, was then referred to the Committee on the India Mission, who gave it a careful and thorough investigation. The result was the adoption, at the February meeting of the Board, of the following resolution: *Resolved*, That we recognize the earnest, Christian spirit and zeal with which Mr. Dall has labored in India during the past seven years; and we hereby agree to continue him as our missionary for at least two years from Nov. 15, 1863.

Mr. Dall left for Calcutta on the 25th of last month, having been delayed beyond the time fixed for his departure by the death of his father; but, as he returned by the

overland route, he will reach his work even sooner than if the original plan had been carried out. Our missionary goes back to his work in India with the same strong faith in its importance which he has always felt, and as earnestly determined as ever to give to the mission his whole heart, soul, mind, and strength. Such faith and such zeal must surely bring to his labors the reward of success.

The Association is pledged to support Mr. Dall for at least two years. To do this the coming year, at the present high rate of exchange, will require not less than two thousand dollars. We trust the friends of the India Mission will see to it that this amount is contributed.

Home Missions.

Our home missionary work has been interfered with this year, even more than last, by the war; so that there is very little to report on this subject. Rev. William H. Fish has continued his labors in Central New York, and has distributed a large number of the books and tracts of the Association; and Rev. John S. Brown has done a similar work in the neighborhood of Lawrence, Kan. Beyond this, none of our funds have been used for home missions. Another year, it is to be hoped more will be accomplished in this important department.

Feeble Societies.

It gives us great pleasure to state, that we have not been obliged, as last year, to refuse, for want of means, any applications for aid from feeble societies. Nine have been helped, located in the following places: Athol, Montague, Tyngsborough, Warwick, and Westford, Mass.; Brunswick, Me.; Trenton, N.Y.; Austinburg, O.; and Kalamazoo, Mich.

During the coming year, in the opinion of your Committee, the number of feeble parishes will greatly increase; and not only will the calls for such aid be more frequent, but also more pressing, and for larger sums than ever before. Such, it seems to us, must be an effect of the present war; an effect, we fear, which will last for many years.

There is hardly a parish in New England, of any denomination, which has not sent into the army some of its best members, — members who liberally contributed to its support. While such men are away, the parishes suffer: some of them will never return, and for years their loss will be felt. Many of the young men, who, had it not been for this war, would soon have taken their fathers' places, and become the pillars of our churches, are now filling soldiers' graves on Southern battle-fields.

While from this cause our societies become poorer, the cost of sustaining preaching in many of them cannot be lessened; for where a poor country minister has been obliged in ordinary years to practise the most rigid economy, in order to obtain for himself and family the mere necessaries of life, he can hardly be expected at such a time as this, with food, clothing, and fuel at their present high prices, to submit to a reduction of salary. Thus many parishes will lose the services of faithful and beloved pastors; and many church-doors will be closed, perhaps for years, or never to be opened again to admit a Unitarian congregation, unless aid can be furnished by this Association.

In this connection, we wish to call attention to the fact, that, within a few weeks, the Association has received a bequest of $2,000 from the late J. Henry Kendall, of Leominster; the income of which, as provided in his will, is to be used for the relief of necessitous Unitarian societies. It is,

we believe, the first bequest ever made to the Association for this object; and it could not have come at a more appropriate time,—at a time when more needed. The example of Mr. Kendall is a most excellent one; and we earnestly hope some of the wealthy friends of the Association and of Liberal Christianity will profit by it, and do their part towards increasing the fund for feeble societies: it can hardly be made too large.

Aid to Theological Students.

The entire income of the Perkins Fund for the present year, amounting to $510, has been appropriated under the direction of the Committee on Aid to Theological Students. Of this sum, $260 have been intrusted to President Stearns, of the Meadville School, for distribution among the needy students under his charge; and $250 have been either loaned or given to five students connected with the Divinity School at Cambridge. We have also been able to send to Meadville an additional amount through the generosity of the same ladies who have contributed for several years for this object. The sum of $100 has been appropriated, as for four years past, towards the support of the Preparatory Department of this school. If our fund for aiding theological students were double what it is now, every dollar of the income could be profitably spent.

Monthly Journal.

In giving an account of our publications, we first ask attention to a few remarks concerning the "Monthly Journal."

At the commencement of the year, Mr. Clarke, who for two years had been its sole editor, and, it might almost be

said, its sole contributor, asked to have some arrangement made which would relieve him of a part of his labor. To accomplish this object, the following plan was adopted: Mr. Clarke was to continue to act as editor, and furnish one-half the matter needed for each number; the remainder of which was to be provided by members of the Committee on Publications. The "Journal" has thus been conducted without expense to the Association; neither the editor nor the contributors receiving any compensation for their services.

It is hoped and expected, that, by a plan similar to the one just mentioned, Mr. Clarke will be retained as editor another year.

The "Journal" has been sent, since the 1st of January, to a hundred and fifty-seven societies, — seven more than last year. Some of these societies have paid a regular subscription, in addition to their annual collection; but most have received it in return for a single contribution to our funds, according to the offer made by the Committee of last year.

We wish to remind parishes obtaining their "Journals" in this way, that, at the present high price of paper, every copy issued costs fifty per cent more than it did a year ago; and, consequently, that there must be a proportionate increase in their contributions, if they desire to give the Association the same amount as then for general purposes.

Books and Tracts.

We have distributed gratuitously, during the eleven months, two thousand three hundred and nine bound volumes, mostly our own publications. About a thousand of these were an edition of "The Discipline of Sorrow," by Rev. Dr. Eliot, printed expressly for circulation in the

army hospitals, and in a form suitable for that purpose. Those who have read this admirable work, will, we are sure, testify that, in publishing it, we acted wisely.

A copy of each of the publications of the Association has been given to seven libraries, — three connected with liberal Christian unions, in North Chester, Vt., St. Stephen's, N.B., and Loudon Ridge, N.H., — formed on the plan proposed some years since in our "Monthly Journal." The others were the Library of the American Baptist Historical Society, Philadelphia; Redwood Library, Newport, R.I.; and the General Theological Libraries in Boston, and Cincinnati, O. It is with peculiar satisfaction that we contributed our books to the two last-mentioned libraries; for the plan on which they are organized seems to us most excellent, and calculated to effect much good.

A large quantity of our books (three hundred and eighty-three volumes) were sent, several months since, to the Sanitary Commission at Washington, for hospital-libraries, where we have reason to believe they have done good service.

Some two hundred volumes have been put into the hands of our missionary, Rev. William H. Fish, of Vernon, N. Y., for distribution in that region; and about the same number have been intrusted to Rev. Robert Collyer, of Chicago, Ill., for a similar purpose.

Of our First Series of Tracts, we have circulated gratuitously about nineteen thousand five hundred; ten thousand of which were the two entitled "How to spend a Day," and "How to spend Holy Time," by Henry Ware, jun. These excellent, practical tracts seemed to us admirably adapted to the wants of soldiers; and so an edition of five thousand of each was printed, every copy of which has been disposed of. We doubt not, fifty thousand more of each of these could be used to good advantage.

Army Fund.

It seems to your Committee that nothing can so fitly close this Report as an account of the use made of the Army Fund, which appears to us second in importance to no work we have undertaken.

We have received for this object $2,127.30; more than half of which — $1,321.77 — was obtained by one of our number, Mr. Ware, in response to an appeal made by him, in behalf of the fund, in fourteen different places. With this money, the good work so well begun last year, of providing reading for the soldiers, has been continued with greatly increased success. Over 113,000 of the Army Tracts have been distributed, — nearly double the number of last year.

Early in the year, our attention was called to the great need of tracts suited to the wants of sick and wounded soldiers. We had already provided reading for those in active service, fitted to make them earnest, faithful, and brave, and to give them right views of the great struggle in which they were engaged: but now many battles had been fought; disease in its various forms had been busily at work; and thousands of these soldiers were lying weak and suffering in the hospitals, needing words of cheer and comfort. To meet this want, two new tracts were issued: "The Home to the Hospital," by Rev. John F. W. Ware; and "A Letter to a Sick Soldier," by Rev. Robert Collyer. That they are suited to the work for which they were designed, we know from the testimony of those best qualified to give an opinion, — the sick and wounded soldiers themselves. Of these two tracts alone, we have circulated over 55,000.

Recently, another tract has been added to the series, — "An Enemy within the Lines," by Rev. S. H. Winkley.

This is a plain talk on the vice of profanity, so fearfully prevalent everywhere in the army, from privates up to major-generals; and cannot be too widely distributed.

It was found that the imprint of the Association interfered seriously with the circulation of our tracts in some important localities, especially in hospitals; and so, as our object was not to gain credit for the American Unitarian Association, but to do the greatest possible good to the soldiers, our imprint has been omitted from a part of those issued. In this way, we have been able to send to the army five thousand copies each of "The Home to the Camp," and "The Home to the Hospital," through the agents of the American Tract Society.

"The Soldier's Companion," which was originally prepared in great haste to meet an immediate demand from regiments just entering the field, has been much improved by the addition of new tunes and hymns, especially of hymns adapted to soldiers in the hospitals, whose wants were not considered in the hurry of its first preparation. Of this work, we have printed three editions of five thousand each, most of which have been distributed.

Our army publications have been very widely scattered. Twenty-four chaplains have received directly from us all the tracts they could use in their regiments, and eighteen chaplains a full supply of the "Companion;" and a great many others have obtained both of these indirectly, of which we have no record. We have sent large quantities of the tracts, together with "Companions," to the Sanitary Commission at New York, Washington, Newbern, N.C., Louisville, Ky., Evansville, Ind., and St. Louis, Mo.; and to hospitals and regiments at Baltimore, Annapolis, and Frederick, Md.; Philadelphia, Penn.; New Orleans, La.; Suffolk, Va.; and other places, too numerous to mention here. Wherever these publications have gone, they have

met with a hearty welcome. From all sorts of people, — from chaplains and nurses, from officers and privates, from persons connected with every religious sect, — we have received most emphatic testimony to their worth and usefulness.

We have thus done something towards providing the army with good, religious reading; but very little has been effected, when compared with what might and ought to be done. Many new tracts should at once be issued; and tens of thousands more of the old ones, especially those for the hospitals, be printed and distributed. The Committee for the coming year can easily use all the funds which the friends of the Association will furnish.

One thing more has just been effected in this army department, which we are sure will receive the hearty approval of every member of the Association. At a special meeting of your Committee held for the purpose, March 23, Rev. William G. Scandlin was appointed the missionary of the Association, to labor among the soldiers in the Army of the Potomac in all ways in which a Christian minister, patriot, and man could make himself useful.

On the 5th of May, Mr. Scandlin started for the field of his labors, and fortunately reached Falmouth just as the army returned from the terrible battles of Chancellorsville and Fredericksburg. There he entered at once upon his work; and that he found enough to do, and did it faithfully and efficiently, no one who knows him will for a moment doubt.

The appointment of Mr. Scandlin was for three months only: but we most earnestly hope, that, at the expiration of this period, he will be induced to receive another appointment, for three years or the war; and thus give himself, as long as he is needed, to a work for which he is pecularly fitted by nature and experience. More than this,

we hope that other men of the right stamp may be found to act as our missionaries in other departments of the army. We are well aware, that to carry on such missions will require a good deal of money; but we cannot for a moment believe that a work like this will be allowed to fail, in so wealthy a denomination as ours, for want of support.

For such purposes, friends, the funds of the Association have been used; and for similar objects your contributions are needed the coming year.

And now, with the earnest hope that this new year may be the most prosperous and useful the Association has ever known, our Report is respectfully submitted.

REMARKS BY THE PRESIDENT.

After the reading of the Report, the President, Rev. Dr. STEBBINS, addressed the audience as follows:—

GENTLEMEN AND LADIES OF THIS ASSOCIATION, AND FRIENDS OF LIBERAL CHRISTIANITY, BROTHERS AND SISTERS OF OUR HOUSEHOLD OF FAITH,—I congratulate you on the pleasant memories and the encouraging prophecies of this our anniversary gathering. We have come up from our homes, near and distant,—from the thronged avenues of our cities, and the fragrant orchards of our country, from the quiet pursuits of peace, and from the terrible strife of war,—to exchange congratulations, to strengthen our hopes, and to inflame our zeal.

The season of the year is auspicious. We are surrounded with the freshness, with the joy and the prophecy, of early summer. The fountains of the world's life are opened; and from rootlet to spray, from swelling germ to knitted trunk, there are pouring forth the currents which vitalize and mature the tiniest plant and loftiest tree. The fountains of generosity and patriotism are opened as well as those of vegetable life. The voices of cheer and the labors of charity make not only the air tremulous with their music, but are filling storehouse and hospital with needed fruits; so that dying lips breathe their

blessing on the unknown giver, and dying eyes light up with joy at the presence of the helping sisters of mercy. Never before in the history of the nation has a generous charity been so universal, so unstinted. Never before has the heroic self-sacrifice of the very jewels of our households been more lavish. Wealth has heaped the altar with its gifts, and poverty has made the temple fragrant by sharing its loaf with the famishing. The hour of our meeting is auspicious. The place is no less inspiring and prophetic than the season and the hour. The method of our service last year forbade our saying what was in every heart and on every lip when we assembled here. For some years, we had been wanderers. Though welcomed with the utmost cordiality, we still felt ourselves among strangers. We experienced an indefinable yet deeply conscious sense of want. We were pilgrims and sojourners. We had no abiding-place. There was a longing, a yearning, for the old home,— the sacred seats made familiar by years of annual assembling,— where we were born, where we were nursed and nourished into our manhood. We felt, in every fibre of our souls, an orphanage, which no troops of friends, no delicacy, no constancy of kindness, could remove. Our hearts were fainting in the very midst of a garden. Last year it was the impulse of every heart to exclaim, "How amiable are thy tabernacles!" Welcome, then, to this new temple of our faith! It is the most inspiring prophecy of the renewal and spread of that glorious truth, that manly, Christian devotion, which we are assembled to vindicate and promote. The place is symbolical of our faith; aspiring ever to something higher, like its climbing spire. We congratulate this society, and our most worthy and life-long devoted friend, its pastor, on the successful completion and happy occupation of this worthy and significant edifice of our faith. Long, long may it stand, fit symbol of the temple above and of the truth and the spirit which pervade it!

The season of the year, the state of the nation, the place of our holy convocation, make this occasion one of the highest interest to us all. The Report of the Executive Committee, just read by the Secretary, has made you acquainted with our labors and their success. We have not undertaken great things

-or many things. We have striven rather to do a little, and to do it well; to do a few things, and see that they were thoroughly done. It is not, indeed, the nature of our faith to be aggressive, importunate, clamorous. We neither strive nor cry, nor is our voice heard in the streets. It is not from any lack of faith that we have been restrained from that activity in the spread of truth which other religious bodies display. We have, the rather, so much faith in the power of truth, and in the good sense of men, that we have been restrained from that activity in its behalf, which any truth, however self-commendatory, needs for its spread; which any good sense of men, however unbiassed and truth-seeking, needs for its direction. We have always been solicitous rather to defend than to extend our position. Our work has been in the manner of the leaven which was hid in the meal, rather than in the manner of him who marches out with ten thousand men against him with the twenty thousand. We are better nurses than surgeons. We think there are quite enough theological amputators; and we have had ample employment in making limbs for such souls as have been mutilated and deformed by poor surgeons. We have preferred to cast our bread on the waters, that it might be picked up by some poor shipwrecked souls, rather than force it into the mouths of those who were already full. We have not assailed churches, divided families and parishes, making work for charity by our warfare. We have aided churches made feeble by the plunder of the marauding parties of others. We have organized new societies only when Christ's sheep were shut out of the fold by cruel shepherds who knew them not. We have ourselves made some advance in theological inquiry, in the pursuit of truth, as well as others. We do not claim to have found all truth; for we believe that "more truth yet will shine out of God's holy word, that more truth will be found in his works." The miners in the rocks always find more than they seek. They dig for gold, iron, coal: they find the hand-writing of the Creator on the rock, and his foot-print on the sand; and scholars are deciphering the one, and following the other back into ages so remote, that credulity itself becomes incredulous. Critics, digging roots, following derivations, tra-

ɾ analogies, interpreting idioms, are revealing to sagacious ıds views of the Scriptures and of the race, which, while ɾ amaze us by their strangeness, are yet in the very line of liberal faith. "Out of the mouth of babes and sucklings" he truth made known. "The foolish things of the world confounding the mighty." The simple child of Africa, ding the Bible with the bishop of the proudest church in ristendom, opens that bishop's mind by his inquisitive ques- ıs; and Colenso makes the Established Church of England ıdder with fear and the dread of change as he gives his ıest book to the world. Stanley, who walks on the very ge of heresy, is the chosen companion and chaplain of Albert ward, the heir to the throne of England. The world of olars and thinkers is moving in the same direction with us, some before us, and some behind. As an incorporated body, do not attempt the work of discovery, — of prospecting for w mines. We, as an Association, till the old fields; we work ɾ old mines; not the oldest, however. We neither sow nor ; after barrenness has taken the place of fertility; rock, of tal. But, as individuals, some of us are in the very fore- nt of adventures, climbing mountains, fording rivers, plun- ıg into forests, floundering among bogs; seeking to find, ermining to discover, more of God's truth. Some come back ghly handled, empty-handed, torn, haggard, hungry. Some, h glowing faces and open hands, present to us the shining stals of sulphuret of iron, supposing it to be gold; and ıraid us because we will not accept it as the pure metal. ıers come, reverent and bowed, bringing grains of gold in ir hard hands; and, dying, point the way to the dark and nal gorges where the treasures are hid. We move, as an anization, only when we know where the treasures are. We grateful to the courageous souls who pioneer the way; but cannot run at every call of "Lo here!" or "Lo there!" All t glitters is not gold; all that seems to be is not truth. an organization, we must wait till the trumpet gives a cer- ı sound before we can move forward. As individuals, we l be in the fore-front of the scouts who are making the derness and mountains ring with their watch-words.

Truth, in its progress, is not like the advance of a straight line, touching no more points of the unknown in its progress than in its rest: it is rather like the expansion of a sphere, which increases the points of outward contact as fast as it increases the amount of its inward contents. It raises more questions than it answers. The more we know of God's infinite truth, the more we shall come into contact with the vast unknown. When man can drink up the ocean, then, and not till then, may he hope to exhaust the truth as it is in Christ Jesus.

And this, too, as I have hinted, is a season of new faith and hope for the nation. Our views of the inherent worth, the sacredness, of human nature, God has compelled men, even statesmen, to see, acknowledge, and regard. I will not trust myself to speak of the bloody visitation in which God has caused even the wrath of man to praise him. The image and superscription of God has been found, and has been acknowledged, upon the souls of the lowliest and the most despised; and the prayer, the agonizing desire, of that great spirit, who transfuses so much of his own soul into this occasion, and which now hovers here, has been answered, yet by means which would have filled him with sorrow.

The season of the year, the place, the occasion, the condition of the country, our own views, and the progress of the truth, — all conspire to make this occasion one of deep and thrilling interest.

But it is more than time for me to close. Pardon me. I have been allured beyond reason and patient endurance. You are waiting in anxious expectancy for other voices, familiar and welcome. Your desires shall be gratified. The Report is now before you for discussion.

Rev. CHARLES LOWE, of Somerville, then addressed the meeting as follows: —

Mr. PRESIDENT, — I rise to move the acceptance of the Report of the Secretary, and, in compliance with your request, to speak particularly of one of the topics which it presents; viz., the claims of the feeble societies connected with our denomination.

Let me begin, however, by saying, that I can make no indiscriminate appeal for feeble societies. I think that a religious society — I mean, of course, an independent religious society, originating in differences of opinion, in places where religious privileges are already enjoyed — is one of the few things that are excluded from the almost universal rule, and has to *prove for itself* what we in America are taught to consider one of the "inalienable rights," — the right to exist.

I do not believe, that, when a certain number of persons disagree with the theology of the church in their town, it is, as a matter of course, commendable for them to withdraw and set up for themselves. There is something wrong in the needless multiplication of churches in the same community. Go to almost any town in New England, and see how it is split up; Baptist and Orthodox and Methodist, and I know not how many others, — jealous and antagonistic, — and hardly a vigorous society among them all; when, if they were reduced one-half, all would thrive, and would present, I verily believe, a truer picture of Christian life. I never can look at such a spectacle without being reminded of the words of Paul, who, regarding the church as the body of Christ, exclaimed, "Is Christ divided?" In many cases we might be tempted to add, "How small the pieces!"

But it may be asked, "Would you counsel persons, living in a community where there is no church of their own faith, to smother their opinions, and listen all their lives to what is uncongenial?" I say, Never to smother their opinions: it is simply a question of the mode in which they shall express and gratify them. I would ask the most zealous Unitarian, if, when sees such a town as I have described, he does not think that *some* of the societies ought to harmonize into one. Then why not set the example? Mr. President, in your remarks this morning, you gave us to understand what your own policy is; and it met my cordial approval. I understood you to imply, that, in regard to many cases of application for aid, your course would be, not to give them any of your fund, but, with all admiration for earnestness, and with Christian sympathy on account of their privations, you would counsel them not to separate, — a course

by which they are sure to create antagonism, and incr
the narrowness and bigotry of the rest, — but to stay with th
and, by their example of forbearance, be in those narrower so
ties the living witnesses of a liberal faith; be the leaven t
shall work upon the stiffness of creed, and by and by bring
whole community to the broader truth.

I have made these remarks, partly because it seems to me
important view in the question of our duty to the cause of
faith, and partly in order to anticipate certain not unreasona
objections, by allowing that there are cases where it is at l
doubtful how far we are bound to afford relief. But there
others, and probably a much larger proportion, where no s
objections apply; and to these I now ask your attention.

1. And, first, there are places, which, for some reason
other, are centres of influence. For example: Take a t
where there is an institution of learning, at which, every y
many young men, who are afterwards to exert a powerful in
ence in the nation, have their opinions, in a great measure, form
I myself know more than one instance, — you, sir, from y
long opportunity of observing young men, doubtless kno
great many more, — where a person, afterwards distinguis
for influence in our denomination, traces all that is best in
life to the fact, that at that critical period when his religi
nature was opening, and Orthodoxy repelled him, and he w
either have succumbed to what only half satisfied his soul
else been driven to scepticism or utter unbelief, he came u
a teaching of religion to which his heart warmed, and w
brought him to God.

In such a place as this, if any who believed in these vi
of ours did not, even at a great cost of feeling or of mo
try to establish a church of his faith, he would be wanting
sacred trust.

2. Take another class of places; viz., newly planted
growing communities, like many in the West. There, a
ber, whose smallness would hardly justify their forming a
rate organization in a town stationary as to growth, wou
not only justified in doing so, but would be wanting to
highest religious duties if they failed to do it. The increa

pulation may be counted on to give them numbers and ength; and they plant a tree whose roots will readily take in newly broken ground, and it will become at last a shade der which the gathering multitudes will rest.

Now, in all such cases as these, there must be a period when y are straitened and feeble. Even where the prospects are t, they cannot for a while support themselves alone, and y apply to the more prosperous churches for aid. Shall they ive it?

I might rest my appeal on the commonest grounds of Chris- charity. If we feel that it is any thing valuable to be able njoy the privileges of worship in modes that are congenial to hearts; if there is any thing real to us in the satisfaction of ing our children trained under influences which we believe st likely to lead them to religion, and so to useful and happy s,—then, if God has given us these in abundant measure, are bound by motives of common sympathy to try to afford ers the same.

But there are other considerations which serve to put our y towards them in a light in which it may appear yet more erative. I do not state it too strongly, if I say that the motive *self-preservation* urges us to the same. The law of mutual endence, which prevails through every department of human is nowhere more perfectly illustrated than by the reality which every society in a denomination constantly draws port and stimulus from the prosperous life of the whole; le it is equally true, that the prosperity of a denomination onditioned on its increase.

may not trespass on your time by attempting to enlarge n these, which seem to me among the most significant and t easily established propositions in the philosophy of deno- ational life. We in this community may complaisantly ard the flourishing societies of our own neighborhood, and k it matters little to us as to the success of our faith else- re. Let us awake to the truth, that our own continuance ends on its wider spread.

Now, how is it to spread?

Have you ever seen an army on the move? It does not

prèsent a compacted front, but it throws out first small l
of men, who go, sometimes singly and sometimes in
companies, in advance. They are insignificant in thems
but, representing as they do the power behind, they c
the ground, and give security to all within their
These feeble societies are the pickets of the army c
faith. Those in the grand divisions, comfortably regardin
own compact and showy ranks, may say, as they hear th
tant firing which tells that the pickets are in distress, "T
but a little squad: it matters little to us what happens to t
In reality, the failure to support the pickets may bring di
upon the whole.

We have a signal illustration of what I mean to sugg
the Catholic Church; the great secret of whose vitality
constant watchfulness and fostering care exercised over th
and small communities by which it is constantly work
wider way. Hence it is, that, in spite of unsoundness
trunk, its vitality is preserved by the vigor of these little
mities of its roots. But it may be said, this illustratio
also suggested one of the principal reasons why our own
refrain from a similar course. They do not like the sp
proselyting which so eminently characterizes the C
Church. It conflicts with their notions of liberality,
offensive to their taste. I confess, there are some things v
associated with the idea of proselyting which seem to
justify such a feeling. But let us have a correct idea o
liberality means. Ardent zeal for one's own convicti
truth is not inconsistent with true liberality; while, of
ous sincerity, it is an essential accompaniment.

I read in a newspaper, not long ago, the account of
who offered himself as chaplain for a Western regimen
gave it as one of his recommendations, that he was com
to no particular creed, but would be happy to accomm
himself to the various theological views of those of who
regiment was composed. If, as there is reason to fear, m
the so-called liberality of our day is such utter indiffere
that, we have cause to tremble for our faith.

I said before, that the prosperity of a denomination i

cated by its increase. The genius of religion, and so of every peculiar form of it, is expansive. It is well likened to a seed, whose normal action is not only to spring up and flourish as a plant, but to mature other seeds, which, scattered abroad, give it ever wider and wider root. But it is fair to say, that (using this same analogy) there are certain plants which do not ripen seeds. The beautiful double-flowers of our gardens are sterile. The stamens and carpels are converted into leaves, and so they have no fertilizing power. The gardener, when he produces them as curious and handsome varieties, only expects them to flourish for the season when they are sown. So there may be perhaps a double-flowering church; but, however ornamental while it lasts, there is little comfort in the thought, that, when its first summer's blossoms have faded, it is only to be remembered as a thing of the past. If our church is not such a one as this, then if it does not increase, — especially in such an age, and in a country like ours, of progress and change in every thing, — it is a token that there is some evil at the root, and its decay is sure.

There is one of the most important considerations in connection with this topic (alluded to already in the Report) on which I have purposely refrained from enlarging, lest I should trespass upon the subjects on which others are to speak: I mean the peculiar importance which attaches to it at the present time by reason of the circumstances of our country. On the one hand, as was stated in the Report, some societies are temporarily enfeebled by the absence in the army of many of their supporters, — societies whose abandonment would be a sad thing for our cause. But, besides this, there is a liberalizing effect in the life of the camp, which, by breaking up old prejudices, and inclining serious men to broader views of life, will dispose many who formerly belonged to other sects, on their return to their homes, to connect themselves with churches of our faith, if they shall find any in their reach; as they may, if we will only help to plant them, and give them what they need at first, — our fostering care.

I will not longer occupy your time, except to speak, by way of encouragement, of what has been done in this direction in

former times. Many a society now flourishing, and exerting a vast influence for good, owes its existence to the fact, that at its start, when a few earnest ones were struggling in vain to make a stand for the cause, the needed aid came to them from the prosperous churches of our faith. Need I remind you of the most conspicuous illustration of this in that well-known society in the West, — we can hardly believe now that it ever was a "feeble church," — whose munificent bounties in aid of every generous cause, whose earnest piety (recognized by Christians of every name), and whose noble labors (never ceasing, though more noticed when, as now, they are made for the nation's need), have made it indeed a "light" that is "on a candlestick," a perpetual and most efficient witness, through the whole Valley of the West, of the excellence of the Unitarian faith? Who knows but that many of the societies that are now calling on us for aid may have the germs of a life like that? Some of them — like that one whose piteous appeal in the last "Monthly Journal" has, I hope, reached many a heart — are only asking for the gift of a few liberal books, such as many of us have laid away upon our shelves. Shall their entreaties be denied?

All honor to this city, that, through its churches and its individuals, it has done so much for this most worthy cause! This city has been styled our "Antioch," because, as they "were called Christians first at Antioch," so this is the baptismal place of our American Unitarian Church. But there are other reasons to justify the name. That ancient capital has yet more to make its memory sacred in the fact that it furnished the first instance on record of a contribution to a feeble society; the Christians there sending money by Paul and Barnabas to the needy Jerusalem church. And in later years, true to its character of ministering to the cause which it cradled at the first, when the growing capital, and seat of empire, Constantinople, then in full tide of prosperity, was calling out for some one to its vacant bishopric, — a feeble church, from the very opulence and mighty energy of life in that luxurious city, creating an intensity of need, calling out for some one who could stem the current of worldliness, and secure for religion its proper care, — Antioch sent the idol of her people, Chrysostom, the golden-mouthed, to the

Golden Horn. So will it ever be to our "Antioch" her greatest claim to grateful remembrance, that she has ever been ready to give from her abundance to the support of the cause which is so largely identified with her name. Sometimes she has given money to help the "poor saints of" some "Jerusalem;" and when, from the Constantinople of our Republic, sitting in queenly robes of opulence, the mistress of the Pacific coast, came the cry, that they, too, were a "feeble church," because no one could be found equal to the opportunity which their position afforded, she sent her Chrysostom to the Golden Gate.

Be it hers to continue, and ours to emulate, this generous course; and blessing will come back to us a hundred-fold.

The hymn, "Upon the gospel's sacred page," was then sung by the congregation to the tune, "Missionary Chant."

Rev. Frederic H. Hedge, D.D., of Brookline, then spoke in substance as follows:—

Mr. President,—It has often seemed to me, that if this society were merely an association of propagandists; if its sole or chief aim were to draw Christians of other communions into our ranks, to enlist ecclesiastical recruits for the long polemic of theology,—it would be the most useless league in the world.

We propose to ourselves nothing of the sort. Our aim is, not to turn believers from their creeds, or to win men over to our way of thinking, but to meet the necessities of those who have already broken with the creeds and traditions of their communion; who have dropped out of their native folds, and would be shut out from Christian fellowship and from all church-life, but for such hospitality as we can give them, and such provision as we are able to make for their edification. To such we propose no dogmatic requirements and no conditions of fellowship, other than their own affinities and the broad fellowship of the Christian name. We are not propagandists of even a liberal creed, but defenders of Christian liberty,—the largest liberty within the scope of the Christian confession.

We are quite content that Christians of all denominations should abide in their respective churches so long as they feel at home in them; and are not much agitated when one of our own communion finds more attractive metal elsewhere, and prefers a smaller room in a larger house. And when a preacher of another connection, whose faith has outgrown the creed of his sect, consults me as to the expediency of joining our body, my advice to him is to remain in his own so long as honesty on his part, and toleration on their part, will permit. . . . Better the leaven should stay where it is, and work where it is needed, than go to swell its own kind.

The last thing we need be concerned about is the spread of liberal theology. It is understood to be one of the functions of this Association to scatter that seed; but it is not our only or chief function. We have much to do to reap what is already sown; to organize the truth as it matures under other culture than our own. Other hands are sowing for us. Forces more potent, missionaries more adroit, than any we can bring into the field, are enlisted on our side. There is no need for us to push our views: the providence of God is conducting the high propagandism of human progress in paths which lead to the same results. There is no need for us to assume the aggressive: the Jesuitry of events is plotting for us, and invading the Church with inextinguishable light.

One of the prime forces of the modern world is science. That agency, so damaging often to other connections, we hail as a friend and fast ally. And how does science promote liberal theology? I answer, In various ways, beside its direct application to Scripture and creed in the shape of criticism. But chiefly in this way: it enlarges the perspective of the visible creation, and thus supplies a new criterion by which to judge of the method of God.

The old systems of theology were connected in their origin with certain puerile conceptions of nature which science has dissipated. It is impossible that the methods of divine government and the programme of man's destiny should exhibit the same aspect to modern thought, informed with modern conceptions of the universe, that they did to mediæval speculation.

Most of those old dogmas contained a kernel of spiritual truth, which survives; but the doctrinal forms which embodied it have shrivelled in the light of facts, and are no longer presentable.

There is truth in the doctrine of the "Fall;" but the thesis of "man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe," — the once accepted theory of an actual decline of historic man from a state of original perfection, — has another look since science has gone behind the Garden of Eden, and shown us man far away in the geologic ages, but little removed from the brute, and climbing by slow millenniums through weary stone periods into that advanced stage of intellectual and moral life which tradition ascribes to the Paradise watered by the Tigris and the Euphrates.

There is saving truth in the doctrine of the "Incarnation;" but the thesis of the personal relation of the individual historic Jesus to the universe of being can no longer seem the same [illegible]hat it could when the earth was the empire planet, the only in[illegible]habited world, and the sun and stars earth's greater and less[illegible]ser lights.

Science — natural science — impugns no dogma of the Church; for it nullifies the Church perspective by distending the parallax of intellectual vision. It leaves the revelation of the Word untouched, but divulges revelations of its own, which furnish new conditions for the interpretation of that Word. Two revelations, especially, of supreme import, we owe to science, — the one correcting our reading of the future; the other, our reading of the past: astronomy, the revelation of infinite space; geology, the revelation of measureless time.

Science, as well as religion, has given to man a new heaven and a new earth, and so revolutionized our conception of the material universe, that the two great Christian poems, the "Divina Commedia" and the "Paradise Lost," could not have employed the machinery and topography by which they are severally motived, if written in our day. To Dante's contemporaries there was nothing physically preposterous in a subterranean hell and purgatory, whose converging circles tunnelled the

earth. Milton wisely placed his hell outside of the earth, in a far-away corner of the universe; but Milton could speak of a causeway and bridge of "pendent rock," secured by "pins of adamant," built across the abysses of chaos to the "outside bare of this round world," without shocking the scientific sensibilities of his time.

Such shifts would not be admissible in a modern poem. When Goethe has occasion to send his hero to the limbo of the "Mothers," he carefully abstains from all topographical designations. "Where is the way thither?" asks Faust. "Way?" it is answered: "there is no way to the untrodden. You may call it sinking, or you may call it rising: it is only to withdraw from the actual."

The truth is, we live in an altered world. Another heaven and another earth than those which our fathers knew are over us and under us. Theology must expand to the dimensions of this new abode, and adjust herself with its new conditions, on the penalty of losing her position and influence in it.

All this has nothing to do with the substance of religion. It is only the dogmatic form of it which these changes affect. In any universe, however constituted, the sparrow may find a house, and the swallow a nest for herself, where she may lay her young. Under any dispensation of science, the devout soul (and there always will be devout souls) may nestle undisturbed by "the altar of the Lord of hosts, her King and her God."

To these initial revelations of science, that of space and that of time, which have new endowed the modern mind and new framed the world, we must add a third, interior revelation, whose bearing on theology is perhaps more direct and decisive than that of the other two, — the revelation of law, — all-present, all-determining law; a revelation which puts reason before will in the operations of God. Theology — the old Augustinian theology — put will before reason, and instead of reason, — *pro ratione voluntas*. That is a view of divine action which naturally leads or lends itself to all the atrocities of Calvinism. The doctrine of "absolute decrees" supposes a God undetermined by moral considerations. Grant such a

God, and there is no tyranny so revolting which may not be ascribed to him. To this doctrine of absolute decrees, rational theology, taught by science to recognize the true meaning and dignity of law as based in reason, not in will, opposes the idea of a moral order and rational method. To the doctrine of spasmodic revelation, induced by the exigency of a lapsed world, it opposes the idea of a plan of divine education of the human race. To the doctrine of external salvation, and salvation by shifts and governmental device, it opposes the idea of internal salvation by the co-operation of grace and free-will in the human subject.

And now let me say a word or two of another friend of ours, — another true ally of liberal theology, — literature, that subtlest of all propagandists, most effective in that function when least intending such effect. There is a literature which is consciously and purposely propagandist. Under that head I include not merely doctrinal tracts, but all that class of novels, tales, and works of fiction, which, under the guise of literary entertainment, inculcate theological or ecclesiastical opinions.

Whatever influence such writings may exert on unprepared minds is very limited, compared with genuine works of art, in which the aim is purely artistic, with no ulterior design on the faith or opinions of the reader. This species of literature, not caring to indoctrinate, possesses an incalculable doctrinal, or anti-doctrinal, anti-dogmatic influence. Its very reticence is demonstration. When Victor Hugo speaks of the creed of his model bishop, he is evidently in a strait betwixt his private convictions and his sense of what is due to the ecclesiastical position of his favorite. A bishop of the Church of Rome could not be a heretic in doctrine. Did Monseigneur, then, embrace the creed of the Church of Rome? Note the solution of this dilemma. The novelist says, "He believed as much as he could," *il croyait le plus qu'il pouvait*. There is a great deal of latent heresy, a great deal of Protestantism, in that little phrase.

The casual hints, the incidental thoughts, the general tone and spirit, of works of genius, are more convincing than the set purpose and special plea of writings which aim to convince

and convert. One of the last efforts to sustain the sinking cause of Paganism, when persecution by the sword had been found ineffectual, was a literary forgery, entitled the "Acts of Pilate," — a work reflecting on the character and history of Christ. This work was circulated with great assiduity, and introduced into the public schools. I do not believe it did any harm. It was neutralized by the higher literature of the Christian Church. What availed the Acts of Pilate, when the Acts of the Apostles were in circulation, and the Gospel of John and the Epistles of Paul? The highest literature will not side with a moribund faith. The highest literature is for the new: it turns to the rising sun. I am willing that propagandist publications levelled against us should be multiplied indefinitely: I am willing that any quantity of tracts, sermons, tales, magazine articles, aimed at Liberal Christianity, or designed to promote Orthodoxy, should be scattered abroad. I should not fear the result so long as we have a live literature which is not propagandist; so long as we have the spontaneous, unbribed, unsectarian utterances of genius at the same time. One genuine work of genius, taking no side, pleading no cause, retained by no party, will do more for liberal theology than all the publications of all the Tract Societies can do for Orthodoxy.

It seems to be a law of letters, that the most liberal and progressive party in the Church, for the time being, shall have the best literature. Genius will not lend itself to bigotry or to "creeds outworn." Genius is always liberal, always progressive, constitutionally inclined to hopeful and large views of things human and divine. I have spoken of Dante and Milton. These are cases in point. Protestantism was foreshadowed in the Ghibelline of the thirteenth century: Unitarianism was prefigured in the Puritan of the seventeenth.

If we come to recent names, what poet is there (I had almost said what writer is there) of first repute whose theology is not more liberal than the dominant creed of his age? I do not say that these writers are Unitarian. I am far from making the view of the divine nature implied in that term a test of liberality. I do not say that they are not to be found in nominal connection with all confessions: I only contend, that, so far as

their religious opinions can be gathered from their writings, they are not those which are taught in the creeds of the dominant churches of their time. The spirit of the Thirty-nine Articles is not the spirit which breathes in Wordsworth's "Ode on Immortality," or Tennyson's "In Memoriam." The genius of the Augsburg Confession is not the genius which dictated Zschokke's "Meditations on Death and Eternity;" those meditations which have so comforted the widowed Queen of England, much to the horror of righteous bishops, who are no better pleased with the application of fresh thought to those high themes than they are with the application of arithmetic to the Book of Exodus.

The best literature of Christendom is notoriously in advance of the creed of Christendom. In literature, as in science, liberal theology has a faithful ally. Both belong to the great cabal of agencies leagued for the education of the race; both are ministers of light and liberty; both are missionaries charged with the everlasting gospel of human progress.

With such co-workers pledged to our cause, we can afford to be patient. The future is ours by all the momentum of the human mind, by all the strain of history. When I say *ours*, I speak in no sectarian sense, but intend a very catholic one. I am not thinking of our denomination, but of our idea, our principle, — the right of the unbound Word. If that right can be secured in other communions, so much the better for the cause of Truth, whose best triumph is, not the accretion of the visible body of its confessors, but the gradual and silent leavening of the whole mass of believers.

Rev. Robert Collyer, of Chicago, then spoke substantially as follows: —

I feel, friends, as if all that I had made up my mind to say had gone clean out of my head, as Beecher's second sermon, he says, drives out his first. I thought, when I came from the West by the invitation of your Committee, that I would address this body on the subject of Western missions; that there were some things to be said in favor of a direct, incisive, denominational mission, whose name should be written in large hand at

the bottom of every sermon and in every tract, and on every thing that we do. I say, I came with the conviction that I had something to say on this subject: but, by some run of bad luck that doesn't often happen to me, Dr. Hedge requested permission to speak first; and I declare to you, that he has converted me all to pieces. Still, friends, while my mind and heart and all that is within me has gone out toward him, and I feel as if I could go back home, and take up the burden of his song, and bear it over all our prairies, and through all our forests, and down our great arterial river, past Vicksburg, to the Gulf, — still, my experience, the thing that I know should be done and must be done for those men and women that live there, that don't live in Boston, — where, I suppose, all your souls are just as good as saved, — but who live out there in those wild regions, where they are not climbing up through monuments of stone, but rather of mud, — I believe that the condition of men and women there, as I have seen them, demands something more clear, well-defined, sharp-cut, and altogether, in its every fibre, to be well known wherever it sets down its foot as genuine Unitarianism, or, what I like better still, as Liberal Christianity. And I want this, omitting other needs, for this one reason: the immense amount of misapprehension that is abroad in that country about Liberal Christianity, and the sore need of our faith that I find wherever I travel. I do everywhere feel the unreality that is pervading and permeating and mining the souls of men and women that believe they believe the accepted Scriptures of Christendom, and hold on, in some sort of ignorant desperation, for fear there is not any thing else for them; feeling all the time like that Italian painter who showed one of our American artists a picture that was clearly proved to have been painted by an angel; but the Italian said, "It does strike me curiously, that this picture should present very clearly all the faults of the period in which the angel painted it." And there is one thing, friends, which strikes me as belonging strictly to our body, as relates to our missions in the West, which I may illustrate by the story of a man who came into a bookstore in Detroit from somewhere away back in the woods; a great, gaunt, rugged woodsman, but with his inner soul

illumined by some spark of the divine light, some sense of the divine justice. He wanted a newspaper; "one of them papers," he said, "that goes in agin hell away up to the hub." Mr. Beecher has lately taken pains to deny, in a very familiar manner, that his sainted father ever did see a way through hell. I have no doubt that Mr. Beecher is right; that the old man died, as he had lived, in a full degree of belief in the integrity of God. But if Mr. Beecher should say, "My father never struggled with that fearful dissonance between his conception of God and the condition of souls, as described in his creed," I would not believe him. He must have so struggled. Genius, we know, is always in advance of the current thought and conception of the time; and we know whose genius, in that family, has stirred and moved the hearts of men and women above all the wonderful power of Edward and Henry. That brave, true daughter Harriet, when she goes up and meets the father in heaven, — it will be that noble soul, and not Henry, that will say, "Father, I have found the way where you sometimes struggled for the light; and I tell you that there is a way through hell."

I would give you, friends, some idea, from the statistics of the last census, of how we stand as to the Western missions. The ten States that belong decidedly to what we call the West, included a population, in 1860, of over nine million souls. For these nine million souls, we have sixteen liberal preachers. If we had two preachers more, or one million less of population, we should have one preacher for every five hundred thousand souls. Besides these sixteen preachers, we have ten societies in the West that have no preacher, — societies still in existence, and more or less feeble. The State of Indiana showed, in 1860, a population of a million three hundred and fifty thousand souls. It has not one society of our denomination, nor any preacher, good, bad, or indifferent, as big as a mouse. Cleveland has no society. There are in the West three cities, of over twenty thousand souls, without society or preacher. There are five towns of from ten to thirteen thousand, and twelve towns of from three to ten thousand, all without society or preacher. There are in the West four counties of from forty to fifty

thousand population, twenty-six counties of from thirty to forty thousand, fifty-two counties of from twenty to thirty thousand, and two hundred counties averaging some fifteen hundred each, and all these without society or preacher of our faith. These are the real facts and figures pertaining to the condition of our denomination in the West. Sixteen men of different sorts and sizes to deal with nine million men, and teach them, and in some way lift them up into this glorious gospel of our Lord Jesus Christ. I need not, of course, tell you that this statement is not to be taken as a criterion of the actual destitution in those regions of some sort of gospel: on the contrary, it is marvellous how much is done by other societies to carry on missionary work according to their own ideas. I have travelled in all directions, staying sometimes one, two, or three days in different centres of population; and I never found a place where there were not more societies than could well get along: in some places, working together like bees; in others, more like wasps and hornets. A great deal has been done, in many ways, to spread views antagonistic to those to which we are devoted. But there are vast numbers of two particular classes, in all directions, who are never reached or ministered to by such gospel as happens to be going in their place. The first class is what we call in the West the Boston Unitarian. He is a man, but especially a woman, that has been brought up in this city, or in some of the towns round about, or somewhere in New England. They go to the West, and live as they may. They try first this church, then that. Perhaps a Methodist preacher comes along, and hears that there are some "Boston Unitarians over there." He liberalizes up a little, in the hope to secure them; but it won't do, — it won't do! And one denomination after another tries to get them, and sometimes get them for a little while. But I go out to their houses; and, friends, if you could see their faces as they listen to some such poor effort as I can make, and hear their words of thankfulness for something that I didn't do, but which God did for me and them, then you would understand what it is to have a Western mission to Boston Unitarians. Sometimes they will band together, and get up a church for them-

selves: but there are places where they seem to want the energy to accomplish that result; where they seem to be Yankees in every thing but getting together, and making prosperous religious societies. Here and there, however, this is done; and we see what Boston Unitarians can do when they have a mind to. In a retired spot among the woods in Michigan, at Kalamazoo, I found a home, beautiful almost beyond description, with a picture of our Brother Ware in the most honored place, "as large as life, and twice as handsome;" a photograph of his church in Cambridgeport; and photographs and pictures of all sorts. That family, planted down there in that country town in Michigan, determined to have a church; and you know, when a Boston Unitarian determines on any thing, it is very likely to get done. They got the right man, our Brother Flagg, to work there on a pittance beyond all derision smaller than he could get anywhere else, to establish there a society that should be a centre of liberal influences. They could not drink at what I must call the muddy puddles that are most common in those parts. The church must be attended to, and made to go; and now they have a place of worship as charming as I should ever wish to speak in. It is a society that must live as long as living men and women have every thing to do with it.

Besides this class, there is a vast population, all through the West, who don't care a crack for any of the ministers about there, and will have nothing to do with them. If some wandering preacher of gassy popularity comes along, they will fill the court-house to hear him. These are the men in whom I am specially interested. Here is this great body of men and women who don't and can't and won't accept the common views of theology; who are like the man with his protest against hell; a protest against this hideous, infernal injustice, — they don't know where or what it is; but they want to get a hole through it, and to see through to the other side. If we had sufficient energy and determination, we might establish, with the right men, in the great cities, towns, and counties, centres of an influence that should be constantly flowing out, in the right direction, to the hungry and thirsty souls that are all

about. This is the work which lies nearest to my heart. I had an invitation to go away down in Illinois to deliver a political speech. I went, of course; covenanting with them that they should give me three religious meetings. I found some there who had always been a centre of liberal religious thought; who had never joined the religious organizations about them. Those men have, in the past years, been exerting an influence that has gone out in all directions; showing that there was something better than this hard, mouldy bread, that they could not accept as the bread of life. I preached to them the word of life, as I understand it; and it was wonderful, beautiful beyond telling, to see these men, and to see their thankfulness for such poor light as I could give from the everlasting word of God. When I meet these restless, dissatisfied souls, hungering for the Word, crying in some dumb way, "Come over and help us," I sometimes feel ashamed that I don't leave my church, and go travelling about everywhere, without rest, as long as I live. I have no belief in not being clear and emphatic about our religion. I want everybody to know that I am a Unitarian, a liberal Christian, and that I "go in agin hell." There is a great deal of misapprehension as to the condition of things in the West. Men come down here, and present some "great cause;" and the thing is represented so clearly, that you feel that the man is all right, and contribute liberally. The church is built, runs a while, then breaks down, and the man goes away. It seems like a piece of deception. We must have, with regard to these Western missions, a clear and definite policy. For New-Englanders must not be so bamboozled and disheartened and deceived by these accounts of these broken-down churches. There can be no hesitation, in my mind, about believing most devoutly with Dr. Hedge as to what will be the sure result of our faith and our mission. Never, for a moment, have I doubted, since God lifted me out of Methodism into this blessed life, any more than the Redeemer, in his moments of greatest exaltation, could doubt what would be the result of the divine light of which he was the centre and the fountain. The time will come when "all shall know him, from the greatest to the least," and know him in the

greatest way. But what I want to do, and beg you to do, is, that now unto these that sit in darkness this great light may come; that the day-star may rise upon them, and give them light. You never knew a man that could be contented without the living word out of the living heart. It is the word of God pulsing out of the heart of man that does the needed work. It is for the sake of those who will else go to the tavern for their amusement and relaxation that I want now that something should be done, whenever and wherever it can be done, to preach our gospel, — the gospel that will reach all. How easily, in the pre-existent time of the earth, could God have tilted that great battle-land, whereon I live, the other way, so that the Father of Waters should have flowed north instead of south! But as its present course could alone serve the great purposes of civilization and humanity, as the great artery of the national life; so the drift of Christianity itself, in our view, is drawn towards all that's beautiful, ennobling, and inspiring, not towards the polar regions of all that is cold, barren, and dead.

Rev. JOHN F. W. WARE, of Cambridgeport, then spoke as follows: —

Mr. PRESIDENT, — That part of the Report, and that part of our year's work, which has most interested me, which is of most immediate, practical importance, is the part which relates to our army publications. And it ought to interest every man and woman here, both because that army is ours, — gone from our homes, near to our hearts, — and because it shows a new triumph of our faith, and proves that that which has been found equal to every work we have put it to is equal also to this.

I shall not be going beyond the limit of the truth, when I say, that not only is this the most successful work we have attempted, but that our success in it is more signal and complete than that of any other denomination. Our tracts have been circulated by chaplains of every name. Even the Catholic has in this way become our missionary. The question is asked, "Have you no more of those *white tracts*? — those are the best

we have had yet." They have received unqualified approval from camp and hospital, from chaplain and surgeon, and officer and private. Says one chaplain, "They are kept under pillows, read and re-read, talked of, and prayed over." Said a gentleman connected with one of our largest hospitals, "You will not find your tracts here: the men send them home." At the Union Reading-room in Baltimore, where they were laid upon the table, they were immediately taken away. I have seen them sticking out of the pockets of the men of a regiment as it passed on. I have found them in tents. I have known them carried in knapsacks. I have seen men sit in the street to read them.

Now, why is this? 1. Because *they treat the soldier as a man.* They go to his tent or his bedside, and talk to him as a man. They are plain, simple, hearty, affectionate appeals to him as a man; entering into his position, — his temptations in camp, his suffering, his wants in the hospital. They meet him on the ground of a common humanity, and address themselves directly to his condition or need.

Of nothing, perhaps, is a soldier more tenacious than his right to that common manhood which so many regard him as putting aside now that he is a soldier. The *soldier* is only a temporary and necessary accident, removing him in no way from any right or privilege of manhood. He was a man before he became a soldier: he means to be a man again. He is feeling back constantly toward his old life, and longs for the moment when he shall return to his home and his work, enriched by the varied experience of his campaign, — his life in the field, his pain in the hospital. The tendency is to think of him merely as a *soldier;* to treat him not exactly as you treat *men;* to do for him, speak to him, as something else: and he enjoys, is drawn to, helped by, any one who will take him upon the simple level of his manhood. And he will hear and heed every honest, kindly word. I have had no such hearers as the men I have talked to in the hospital and on the field, and it was because I remembered and appealed to their manhood. Just this these tracts of ours do; and in just this lies one difference between ours and the greater part of the trash that

floods camp and hospital, which, under the name of religion, is doing a pure and undefiled religion a fearful harm.

Again: these tracts of ours are so acceptable because *they are not the implements of a sect.* The soldier, as a general thing, is a man who has left all questions of mere doctrine behind him. He is too terribly in earnest now to care much about sect and party. He wants broad, eternal verities to stand on, — the great undisputed truths, — and not the distortions of party or the shibboleths of creed. He wants a word of encouragement, a word of warning, a word of instruction. The good man wants these: the bad man will not be drawn to or influenced by the other. Now, the greater proportion of the tracts which are scattered broadcast, which sick men find in their shirts, which are left in the tent, by the bed, are emissaries of some sect. Whatever the title, the writer is sure to come to a conclusion by the way of some dogma: I don't mean some broad and hearty and undeniable truth, but some pet dogma and test of a sect, as dry and dead as a husk. This has been confessed by men of other communions, and freedom from it owned as the wisdom and advantage of our work. No men so thoroughly condemn the current religious army literature as men not of our faith, with an experience so rich and a life so broad as to make them overleap all technical theologies, and go for the real substance of faith and life wherever it may be found.

Our tracts do not always carry even the imprint of our denomination. They are sincerely, tenderly religious. They recognize the grand fundamental truths on which all faith is built. No man can take them up without feeling that. But their specific work is with the strong man tempted, or the sick man troubled; and they give themselves to that one thing. The doctrines which are the differences of the Church, must, for the present, stand and wait.

The Report has alluded to the fact, that, in order to secure a wider circulation, we have, in some instances, omitted our denominational imprint. I ought to own that this was done at my personal request, and because of intimations from those whose position enabled them to judge best of its wisdom.

I confess to a change of mind on the subject; partly because, having achieved a success, it is due to our name that it have all the honor; but mainly, that the other day, in a hospital, a soldier, reading slowly and carefully down the titlepage, came to the words, "American Unitarian Association." "American *Union* Association!" he exclaimed with emphasis; "that's good;" and turned the leaf with evident satisfaction. Since then, I go for keeping in full our honored and honorable name upon every copy of our works.

Friends, it is a broad field that lies before us. It is an opportunity to educate the soldier, and through him the generation, in the highest duties. He is, both in camp and hospital, in a more reflective and receptive condition than most men imagine. I see clearly here our to-day's mission. We have felt about a long time for our work. Here it is, — to liberalize the religious sentiments of the army; to recognize and encourage the manhood of the soldier; to return him to home and society better and wiser as a man and a citizen. Whether we shall embrace this great opportunity, enter in and possess this land of promise, lies with you. We have done but little for want of funds and want of writers. The writers will come when the money to circulate what they write comes.

I wish I could get, not the ears of this audience only, but the hearts and the purses. Before this meeting adjourns, we ought to have the assurance of so much money as we need to carry this thing through. It ought not to come by tens but by thousands of dollars. Missions and feeble societies can wait: this cannot. This is the present missionary ground, and here our true missionary work. This great body — for it is great — ought to be pledged with all its wealth, all its energy, all its wisdom, to this one work, — a pioneer work we may make it in the great cause of a liberal faith and life for which the nation waits.

The PRESIDENT remarked, that there was something rich yet in store for us. We have had a word from some of the chaplains that have gone out from us. He then read extracts from letters received from Rev. Messrs.

Bowen, Babbage, Heywood, Cudworth, Hepworth, and Dr. Eliot; afterwards remarking, that we had also some wine from the Golden Gate, which he had been urged to pass over for the refreshment of our friends at the festival, — referring to a letter from Rev. Thomas Starr King of San Francisco.*

Rev. WILLIAM G. SCANDLIN was then introduced by the President, as representing the Army of the Potomac.

He said, that we had had during the morning an apt illustration of the true relation which the pickets of the army hold to the main body. They are the defenders of the interior forces, whose duty is to give warning of the approach of all danger. Besides these, we have also the skirmishers, who are thrown out, previous to an engagement, in small squads, to test the force of the enemy, to discover any obstructions, and to feel out the best way of advance. The speaker found himself somewhat in the position of the skirmisher. We had had this morning the solid battalions of sound learning, deep thought, and eloquent speech; and, in the midst of this general engagement, he found himself called on to express a few thoughts in relation to the mission with which he is at present connected.

Throughout the earlier period of this conflict, the Unitarian Association had been missing golden opportunities of usefulness in not sending out any one as its direct representative in the field of conflict, but leaving our chaplains to do their solitary work as they best could. When he was asked whether any good could be accomplished by the appointment of a general agent of this body, his immediate reply was, that it was a field "white unto the harvest." There were opportunities of usefulness far beyond the scope or ability of any one man that could be sent to any single post. When it was determined to take this step, and he was invited to discharge the duties of the general missionary, that was altogether another question; yet he could not say no. He had found, that, the farther he went, the more work had accu-

* These letters will be found at the close of the report of the meeting.

mulated upon his hands. He had felt the need of some stricter limits to his sphere of duty, some contraction of that large title under which he had gone forth. The congregation which it embraced was beyond his reach and his ability. He had visited two of the seven corps of which that army is composed. In two divisions of one of these, he had found six of our Massachusetts regiments and one battery of artillery, with only one chaplain to minister to their needs. In the same divisions, four-fifths of the regiments from the State of Maine were in the same condition, all eager to accept the word of life. His first meeting was with a regiment from Maine, to whom he stated the object of his mission. The next evening, he was invited to hold a service; and the hospital tent was crowded by a congregation of both officers and men. They all needed influences which would give them strength to bear the hardships of war, to endure its burdens and toils, and to live, amidst peril and temptation, the noble life of patriot sons.

The hospitals furnish another forcible illustration of the same need of spiritual help and inspiration. These are not generally supplied with chaplains. He gave some account of his labors and ministrations to the sick and wounded in the hospitals; bathing the fevered brow or the inflamed wound, speaking the word of comfort to the disconsolate, pointing to the eternal joy of that life that has no ending, — services which any warm and sympathizing heart was competent to render; needing only the willingness to give up home luxuries, and home ties and associations, for this work for humanity. The field was indeed "white unto the harvest;" but the laborers were few. Who could depict or measure the results? He spoke of the deep, tearful thankfulness with which the gift of a single orange, or some little act of ministration to physical necessities, had been received. Who could *not* perform such a ministry? It needed only the price; and he who gave it would reap all the joy of well-doing. He spoke in eloquent terms of the Sanitary Association, which he had found, during the past two years, standing, like the good Samaritan, ministering to necessities which no one else could meet, opening its coffers to every need, on the only condition, "Ask, and receive." Through that channel,

especially, should our supplies be poured. But we need to-day not only the means to send men into the field, but the noble and exalted spirit that will keep the standard of the cross alongside of the standard of our nation in this great hour of its trial and conflict.

Rev. Henry W. Bellows, D.D., of New York, made the concluding address.

He wished to commence his speech by subscribing one hundred dollars towards the support of Brother Scandlin; and perhaps he ought to conclude it with the same. But he wished to say one word in further testimony of his sense of the great opportunity which is offered to us to-day; an unspeakably vast and sublime work for our country and our cause at this time. All great movements in this world are the fruit of much hard thinking and deep groping. The immense private individual labor of scholarship must always prepare the way; but after that must come the co-operation of some great providential influence, some vast course of events, some immense breaking-up of the old crusts of habit, under the influence of forces infinitely stronger than any that man can control. We are now witnessing the wonderful conjunction of events with the work of those who have been laboring for so many years to break the bonds of the slave. While we see how God's providence is uniting with man's labors to destroy slavery, may we not believe that he is also co-operating with the deep, retired, laborious pursuits of the thinkers and scholars of our little Unitarian body, and, by this most astonishing course of providential influences and events, breaking up the old hard crust of dogmatic thought in this country; preparing men's minds for large and broad and generous views; sifting out all that is false and unreal, and establishing every thing that is genuine and substantial; causing the true men to stand out, recognized and welcomed? May we not hope that there is at last an opportunity, a great and mighty opening made, for the reception and enlargement of those precious truths which we have been cherishing in our hearts and enjoying in our little community by ourselves, waiting till the world might be wise enough and kind enough to

take them to heart? These two years of war have witnessed a more rapid progress in liberal opinions than the whole previous century. The public mind has opened itself as it has never been open before. We do not suppose that we are the only preachers of humanity in the camp and the hospital. Every true man who is sent down there becomes a Liberal Christian. He finds it impossible to be a sectarian there. The way in which Liberal Christianity is to be promoted in this country is not so much by introducing people directly to our modes of thought, as by making it possible for the outer shells and the old crusts to crumble off, and drop away; leaving the real kernel, the true, vital realities, recognized by all living souls. We have yet to learn all that Liberal Christianity is, and what are its vital forces in times like these. The soldier demands a vital Christianity, a personal religion; and he is very certain not to be satisfied with any thing else. Our Lord Jesus Christ is the great force, the great truth, the infinitely precious reality, the quickening religion, which we must know how to carry to the soldier. We greatly mistake, if we think that we are going to do a religious work in the army by letting them know that we feel no anxiety about their souls. We must make the soldier understand that Unitarian Christianity is as solicitous to save souls as if we did believe in the dogma of everlasting burnings. The Orthodox hell has never represented all the peril, all the danger and loss, which sin brings to the human soul that does not know God in his true character, and Christ in his real work. No literal picture of hell can exaggerate the consuming pangs of a guilty conscience.

The influence of the chaplains in our army is becoming a large and potent means of good. He had heard a major-general speak very lightly of the chaplains, as "very good fellows to look after the men." One colonel had jocosely told his chaplain, that, if he did not look to the providing of a better dinner, he should be punished by being condemned to hold a religious service. But the day for careless and indifferent chaplains has gone by. They are getting more into contact with each other and with the men, and the men are growing more open to religious influences. Our soldiers are also more generally open

to the influence of women than ever they were before. Home correspondence and home influences are pleading with them every hour. If we want a religious influence in the camp and the hospital, we must take care to have it at home. If the churches are full of religious life, there is an underground railroad by which every throb of that new life is communicated to the army. This correspondence between the home and the army is the one great, direct, growing influence there. Let us thank God that this influence is exerted in the cause of our country. It should be our inexpressible pride, our glory and joy. The country is in a devouter, more believing, more flourishing condition than ever it was before. Our church-records and communion-tables are every day proving more and more the power of the gospel over the hearts and souls of men. The majesty of events, the largeness of the time, has lifted people up out of the ruts of fashion and custom. There has been an emancipation, not merely of the slave, but of the whole American mind. The ministers, in all parts of the country, are coming to feel the folly of their sectarianism. The time demands a more devout and direct application of religion to the personal wants and the private consciences of men. The army itself is in a better moral and religious condition with every month of the war. Was there ever before a war which all the best, the most moral and religious people in the country were determined to carry through? The word of God is flashing through the land like a two-edged sword, — one edge of avenging physical power, the other the truth of Almighty Wisdom and Love. Nor will this sword be permitted to drop from the hands that hold it, till it has fully accomplished the work to which it is sent.

The Report of our Committee shows that more money is now flowing into our treasury, as it is into all treasuries. The moral and philanthropic institutions of society are suffering no loss or harm. It is another very significant fact, that the statistics of our insane asylums show no increase of insanity resulting from the war, but rather a very marked decrease. Not a single case of insanity has yet been reported as caused by this war. This proves that we are experiencing a healthy ex-

citement, — an excitement that is stirring the intellectual, moral, and spiritual parts of man, and not his base and mean passions and individual interests.

The speaker remarked, that he did not believe our Unitarianism was considered so very hateful a thing; for, in all his visiting from place to place on business connected with the Sanitary Commission, he had never yet had the first experience of the cold shoulder, or of the first mean act, as towards Unitarians, from members of other denominations. The swell, the vastness, the surge of the times has lifted us all up into a fresher and sweeter air. We need have no fear to avow ourselves Unitarians, if we only take care to be Christians, and to show ourselves capable of doing a great, Christian work. This purpose in the heart is our only test of discipleship. Only present the Lord Jesus Christ in his real office and relation to the human soul, and it matters not what may be our theological or philosophical theory concerning him. It is enough to have Christ's love in the heart, inspiring us to labor earnestly to save a sinning brother, and to lead him to God and to heaven.

The congregation then united in singing the hymn, "God bless our native land!" to the tune of "America;" and, after the adoption of the Report of the Committee, the benediction was pronounced by Rev. Dr. STEBBINS.

LETTERS.

The following letters, received in response to an invitation from the Executive Committee, made through the Secretary, are printed as fully as our space will admit: —

From Rev. Charles Babbidge.

NEW ORLEANS, May 6, 1863.

Mr. GEORGE W. FOX.

MY DEAR SIR, — I have received your letter of April 22, containing a request that I would furnish some statements concernin

'matters connected with the war," and also concerning "the practical working of our religious views in the army."

The first of these topics is rather a broad one. You cannot expect me to say much; and it seems to me useless to say little. . . . Your other topic falls more directly within the sphere of an army chaplain. Just so far as our "views" imply a plain, intelligible theology, and a strict though gentle and warm morality, they are the only views that have any effect at all among soldiers. Whether we have a right to claim such a theology and morality as being embodied more in our views than in those of other classes of Christians, it would not be becoming in me to say. I have frequently been present at the religious services of other chaplains in the army; and I can truly say, that I have never heard a sentiment expressed, or an exhortation made, which I should not have been willing to make myself: whether I should have been able, is another thing. And is there not in this fact something worthy of notice? "The field (of Christianity) is the world." When Christian believers preach to the army, they preach to "the world;" for the army is the world in miniature, and they become preachers of the gospel. But, when men shut themselves up within a narrow belief that does not extend beyond the sympathies of a little circle of like-minded believers, they preach, not "Christ Jesus the Lord," but "themselves." Let them undertake to do this in the presence of a regiment, and they are soon made sensible of their folly.

I have distributed among the soldiers a great many of "the army publications of the Association," and they have always been received with a grateful welcome. What good they have done, I do not know. I have not "sowed sparingly;" and you will remember the promise. The seed has been sowed broadcast: "it is God that giveth the increase." I have been much with the sick and dying; have witnessed many instances of the supporting power of a cheerful religious faith.

Personally, I have nothing to say about the chaplains in the army. I have regretted to see so many false and foolish articles in Northern prints concerning them. I am personally acquainted with many of them, and have heard of a great many more; and still I have never known one whom I could pronounce guilty of unchristian conduct. No doubt, there are such; it would be surprising if there were not: more than eight per cent of the first

body of Christian preachers proved recreant. But when I remember what trials a faithful chaplain must encounter, in his camp life, in the conflict with his wishes, with his opportunities to do good, in the violation of his tastes, in the unworthy sneers of men who ought to know better, and in many other ways, I certainly feel a degree of sorrow, if not of anger. I was surprised to see in the "Christian Register," that staid and trustworthy publication, a letter of this kind, in which charges of the most serious character are brought indiscriminately against the officers of an entire regiment, and scenes depicted, that must give to Northern minds very unjust views of the condition of the army. . . . It may seem incredible, but I can truly say, that I have never seen an officer connected with any of the regiments in my neighborhood drunk. I may have been unusually fortunate in my location, or I may have been very unobservant: the fact is as I state it. The strictness of military discipline renders it a somewhat difficult as well as perilous thing for the soldier to get drunk, however strong his appetite may be.

I have thus, my dear sir, thrown together a few thoughts upon the topics you proposed. I have only further to say, that it is to be hoped, that while you at the North do not become weary in well-doing, but continue to give us your publications, your candor, and your prayers, we, who are expected to do good service in the field, shall not be careless in regard to our duties, our religious obligations, and the good opinions of our friends and fellow-citizens.

Respectfully and truly yours,

C. Babbidge,
Chaplain Twenty-sixth Mass. Volunteers.

From Rev. W. H. Cudworth.

Camp near Falmouth, Va., May 21, 1863.

Mr. George W. Fox, Secretary A.U.A.

Dear Sir, — I have just returned from the tent of Rev. Mr. Scandlin, with saddle-bags full of your excellent army publications.

Nothing has stirred, comforted, and strengthened me personally more than these, with the writings and sermons of Drs. Dewey, Putnam, Thompson, and Rev. Mr. Ware.

Judging from the avidity with which all I could get from the Association has been appropriated by our regiment, — officers and

men, — I should say that they find the same sterling qualities in these productions as I do myself.

The tone is higher, the patriotism purer, the spirit broader and more humane, than can be found in the publications of other societies; while, at the same time, the insight is deeper, the forecast better, the current of thought more profound and sagacious.

It is a pity the Association has not been supplied with funds sufficient to enable it to answer all the demands made upon it for such reading-matter; and it is to be hoped that the liberality of those whom the Lord has prospered will be more manifest, now we have a special agent to be the almoner of their bounties, than hitherto it has been.

It is quite as important to cheer and encourage the soldier, — to make him confident, determined, and persevering, — as it is to supply him with weapons, and make him quick and skilful in their use.

Home-associations sending out tracts, hymn-books, papers, patriotic sermons, and manly appeals to the army, are doing quite as much towards putting down the Rebellion, and bringing the war to a triumphant conclusion, as the generals and other officers who conduct active operations in the face of the enemy. . . .

God never gave men, singly or associated, grander opportunities of usefulness than those now afforded by our contest with the principalities of evil, the powers of oppression, the rulers of the darkness of this world, the spiritual wickedness of high places. Singly and associated, let us put on the whole armor of God.

Cordially yours,

W. H. Cudworth,
Chaplain First Regiment Mass. Volunteers.

From Rev. J. K. Hosmer.

Camp, Barre's Landing, Bayou, "Courta Bleau," near Opelousas, May 11, 1863.

Mr. G. W. Fox, Boston.

Dear Sir, — . . . I am sorry to be able to say so little about the influence of the publications of the American Unitarian Association in the army. The only publication of yours which has been distributed in the Fifty-second Regiment is the singing-book, — the "Soldier's Companion." Mr. Moors had a hundred copies or so of that, which were given to the men at Baton Rouge. Quite a large

proportion of men in our regiment sing; and these were glad to receive them. . . .

Singing has been a great resource. In each company, there are musical men; and a favorite way of spending pleasant evenings in every one of our camps has been to collect at the tent-doors, or under the booths we have sometimes built, and sing. The Association has done good by providing, in convenient form, these pious and patriotic pieces. Probably there has been much less singing of exceptionable pieces than there would have been if these song-books — this of the American Unitarian Association and those sent us by other organizations — had not been at hand. . . .

The singing-book, I say, is the only publication of the American Unitarian Association of which I can speak. Mr. Moors had two or three; and I brought in my knapsack a copy of Mr. Ware's tract, — "The Home to the Hospital." These were distributed among the sick of Baton Rouge, and appeared to receive attention. Mr. Moors was very desirous to receive more, and wrote for them. He regrets his order was never received, and that the tracts never came.

Some good can be done in the army by distributing religious books; but less, I am led to think, than some have supposed. . . .

My experience is this: We have had no tracts from the American Unitarian Association, but many from other sources. These have been little read, except by the religious men. The irreligious, the profane and impure, for whom they are especially designed, prefer newspapers and other secular literature, of which there has almost always been an abundance. In our company, I have very rarely seen a tract or specially religious book in the hands of our coarser men. I have often seen them in the hands of our religious men: but, beyond that little circle, they seldom go; or, when they go, receive only brief and listless attention. New-York papers, and those of the section from which we come, are plenty; and recourse is had to them.

Please do not understand me to say, no good is done in the army by tracts and similar publications. They are not much read in the Fifty-second Regiment, except by the religious men; but then the religious men need to read such things. Virtue meets with temptations in the army, which never come up at home. At home, we know a good man needs good conversation and books to keep him firm: all the more does he need such helps here. . . .

You invited me to write particularly respecting the influence of religious publications; and I have done so frankly. Is there any other way, beside sending books to the army, in which an organization like the American Unitarian Association can benefit the soldier?

In my view, a Christian can in no way help the army so much as by enlisting in it himself, and inducing other men of similar character to enlist. If the American Unitarian Association can bring an influence to bear here, it can in no way help the army more. Before I entered the army, I thought this was a good way to do good in it; and, since I became a soldier, every week has added new force to my conviction; until now, in my view, all other means of effecting spiritual good here are trifling before the living presence of earnest, God-fearing piety. In the company to which I belong is a good proportion of men of sober mind and life; and, among these, a few (some five or six) professors of religion. In the other companies of the regiment, there is such a body; in some, a larger one than in ours, — men of respectable life and conversation, a portion of whom are members of churches. Ministers always find a common topic for discourses in the influence of a good man upon society about him. It is a plain fact, of course, to be noticed everywhere, — plainer perhaps in the army than elsewhere; for soldiers, as a class, are perhaps unusually impressible. How true it is here, that a few good men in each company leaven the whole, drawing all, down to the lowest, somewhere toward their standard! A good chaplain is a great power; a good officer of any rank is a great power; and as great a power, I believe, is an earnest, religious man in the ranks, who, with his piety, combines tact and energy. . . .

We have had good books distributed among us, and they have helped our regiment. We are particularly fortunate in having an excellent man for colonel, and in many of the other officers. Our chaplain is universally popular, wise and genial in personal intercourse, and a very effective preacher to the fine audience the regiment gives him on the sabbath; but nothing has had so great an influence for good in the regiment, as the presence in the ranks, in all the companies, of a little company of religious men.

I write you frankly, sir. The American Unitarian Association can do something for the army by issuing good books for the soldiers; though less, I fear, than the more sanguine friends of the

scheme have imagined. It can do much by sending men like Brother Scandlin among the troops; but it will do most, if, through any agency, — through its press, its meetings, or the intercourse of its members with individuals, — it can induce good men to enlist, take the soldier's scanty fare and pay, go in with him among his temptations and discomforts, — into the transport's hold, the camp in the swamp, the roar of the battle, — take all these things, and bear himself through all a chivalrous, high-toned gentleman, a true and humble Christian.

With respect, I am yours very truly,

J. K. Hosmer.

From Rev. George H. Hepworth

New Orleans, May 5, 1863.

Mr. George W. Fox, Secretary A.U.A.

My dear Sir, — I have received your very kind letter assuring me that those of us who are in the field are remembered by those at home, and desiring me to give "some account of the practical working of our Unitarian views upon the minds and hearts of the men of the army." It gives me great pleasure to say, that, so far as I can judge, there seems to be an inspiration in our peculiarly practical religion, which most admirably fits it for the soldier. There is a certain manliness and heroism in it, which gives it great influence with the army. I have sat by the side of the wounded and by the couch of the dying, and found in it a power that enabled the soldier to bear his trouble patiently, and a faith that led him, a cheerful sacrifice in the great cause of his country, through the dark valley of shadows.

But others can tell you of this better than I. I held the position of chaplain so short a time, that I shall refer you to my brother Moors, who is one of the most efficient chaplains in the department, for more definite information on this particular point. I would like, however, to say a few words to my friends at the North, from the stand-point of a soldier.

It has been my good fortune to know the rank and file, as well as most of the officers, of this department. . . . Every day makes me more proud of them. They know for what they are fighting; they are fully aware of the perils which attach to the service: but all they ask is that they shall be kept in the field. I honored them, and prayed for them, and was proud of them, a year ago; but to-day

I love them. The dear old flag, covered with powder, smoke, and glory, has made heroes of them all. They will vindicate its honor, and they are able to carry it through all dangers, until the red, white, and red of the enemy shall meet its merited doom.

There is but one thing the army asks. I do the army injustice when I say it asks this: it demands it. It is that there shall be but one feeling and one purpose in the North. Unconditional loyalty at home, and an unwavering determination to carry on the war until the great cause shall triumph, is what every soldier in the field expects. The consciousness that you are in earnest makes him brave; and the feeling that you are hesitating unnerves him, and makes him a coward. It is impossible for you to reckon your influence in this regard. I have observed it very carefully, and I know what I say. One-half of every victory is won by you. We do the fighting; but it is you who are at home who give us impulse and inspiration. Choke down all opposition, and stand a magnificent unit, and we shall see your influence in every camp in America. . . .

But I must not go on. Excuse me for having expressed myself so freely. Allow me to close by hoping, that, when the next May comes round, our dear old flag will have on its field four and thirty fixed and undimmed stars, and that it will be the undisputed emblem of American liberty.

With great respect, I am very truly yours,

GEORGE H. HEPWORTH.

From Rev. John H. Heywood.

LOUISVILLE, KY., May 19, 1863.

Mr. GEORGE W. FOX, Secretary A.U.A.

MY DEAR FRIEND, — Permit me, in response to your kind letter of April 23, to refer to an incident which illustrates one of the many important influences and results of the war. A few Sundays since, the room which we have set apart in our Soldier's Home as a chapel, was, with plain, unostentatious services, consecrated to our Father and our Saviour. I had been invited to conduct the exercises, and cheerfully consented to do so; but I wished to have several friends, whose hearts were in the great cause, take part in them. Four ministers were present, who acceded at once to my request: Elder D. P. Henderson, of the Christian Church of our

city, one of the most useful members of the Sanitary Commission, — a noble man, whose heart is full of patriotism, and alive to the best interests of the community; Rev. Mr. Meech, a hospital chaplain, a man of fervent piety, and entirely devoted to his work; Rev. Mr. Payson, Chaplain of the Twenty-fifth Michigan Regiment, a man of kindred spirit; and our beloved brother Forman, who chanced to be spending that one day in Louisville. As Christian brethren, we united in the services; and the congregation, composed of soldiers, and citizens from far and near, and of all denominations, joined most heartily with us. Deep and living interest in the work, which, in the providence of God, has devolved upon us all, of ministering to the welfare of our brave, suffering soldiers, threw completely down, for the time at least, all partition-walls, and made us one in Christ.

This instance is one of many illustrative of an effect produced by this sad and painfully trying war, for which we all have reason to be grateful. As it gloriously reveals our nationality, and vindicates the sovereignty of the National Government as representative of the whole people, and shows the reality and the divine beauty of patriotism, so does it vindicate the sovereignty of Christianity, and reveal the reality and power of the love which is the only test of discipleship. Sectarianism is secession; and Heaven grant, that, to the one as to the other, the war may give not only severe but fatal blows!

Please thank the Committee for the tracts kindly sent by them, which have gone on their friendly mission to the sick here, at Nashville, Murfreesborough, and in the army of the Mississippi. Earnest men, not bearing our denominational name, have expressed warm gratitude for their tenderness, healthful sympathy, and cheerful, manly piety.

How precious these messengers were to our sainted brother Conant! Many months ago, I spent a night with him in his tent. He talked with me of his plans and labors; spoke with gratitude of the generosity and kindness of the Association in confiding to him so many of its valuable papers; told me of the trials and discouragements which he met with in his efforts to do good to his regiment; alluded with emotion to the deep interest which his honored commander, Gen. Mitchell, took in the religious welfare of the soldiers; and expressed his purpose, with the blessing of God, to persevere, and do what good he could.

The hours, precious in the interchange of thought and feeling, passed rapidly by; and we knelt in prayer. The lowly tent of that brave soldier of Christ seemed to me then a true Bethel; and an ever-deepening sanctity invests it, now that his true, self-sacrificing life has been crowned with a martyr's death.

That your anniversary may be one of deep religious interest, and that God may help us all, in our respective spheres, to be faithful to the cause of our Saviour and to our beloved country, is the prayer of

Your friend and brother, JOHN H. HEYWOOD.

From Rev. C. J. Bowen.

U. S. ARMY GENERAL HOSPITAL,
CAMDEN STREET, BALTIMORE, May 22, 1863.

Mr. GEORGE W. FOX.

MY DEAR SIR, — These are dull days in our hospital, and I have little of present interest to relate in response to the invitation of the Committee for a letter. Our hands are almost empty; and the eight hundred men who were here a few months ago have been discharged from service, or have returned to their regiments in the field, or have died. We are waiting for the results of the next battle, which will probably fill our beds with the wounded and sick. May God spare us from another such summer as the last, when through our streets passed processions of wounded men, borne upon stretchers, coming from those terrible and disheartening and fatal seven days' battles before Richmond, most of them to die in hospital!

Those scenes will never be forgotten by those who witnessed them. It was then that the offices and consolations of our holy religion were daily administered to the dying and the afflicted. It was then, that, seven times during one day, the funeral service was performed over our dead; and it was then, especially, that I found myself suddenly brought into the most affecting relations of sympathy and communion with utter strangers from different parts of the country, who had come to the dying beds of their kindred, and who sought with me, upon bended knees, the succor and the blessing of the Infinite Spirit of love.

I believe, nay, I know, that those experiences wrought out the conviction in many minds, that beneath and above the outward forms of faith, and names of sects, "there is one Lord, one faith,

one baptism;" and that the deeper experiences of suffering and discipline reveal the oneness of all sincere believers in Christ.

This, indeed, is a chief privilege of my present position as chaplain in this hospital, that I am constantly brought into contact and intercourse, in a religious way, with so many persons of different forms of faith; and, while prejudice sometimes frowns at the name we bear, it yields, and confesses its blindness and error. Yet I am not here as a sectarian in any spirit, but as a servant of the Lord Jesus Christ, claiming equality with all Christians. I do not intrude my faith upon any uselessly; but when asked what it is, as I often am, I assert it unequivocally. This, of course, causes sometimes discussion and explanation, but never bitterness nor wrath.

Within a few weeks, I have had a friendly correspondence with one of our attending surgeons upon this subject, who had the common ignorance and prejudice regarding us, and who acknowledged himself gratified with the spirit and result of our interview. . . .

I have repeatedly borne my testimony to the unrivalled value and interest of the army publications of the Association. They are a daily help to me in my work, and I am now literally scattering them broadcast over this community. They have been sent to every hospital here. A table is devoted to them at the National Union Reading-rooms, where they are placed for distribution. They are found at the Ladies' Union Relief Association, and at the Rest for Discharged Soldiers; and to-day I have commenced a distribution of them in our city cars, witnessing myself the eagerness and interest with which they are read by the young and the old. And here permit me to utter my protest against omitting the name of the Association and the good name of Boston upon the titlepage; for, in every instance that I have seen, the titlepage is carefully read. I thought, at first, that it was better perhaps to avoid the prejudice that the appearance of the name would cause; but I believe now that we should have and enjoy the credit of these most successful and admirable publications. It is well for people to know, who would not otherwise know, that there is such an organization as the Association, and that it is engaged in such a beneficent work. Pray give us, in these out-posts, all the honor that these works may bring to our name and faith.

Yours in the common faith of the gospel,

C. J. Bowen, Chaplain U.S.A.

From Rev. W. G. Eliot, D.D.

St. Louis, May 21, 1863.

My dear Sir, — In reply to your questions, I can say, with great confidence, that we have every reason to believe that both our Unitarian works and our Unitarian workers have been not only useful, but acceptable, in camp and hospital, wherever my observation has reached. I have scarcely met with an instance of sectarianism or bigotry among the doctors, nurses, or patients, nor in the officers themselves. Generally, the services of humane and religious persons are gratefully received, and all reasonable facilities are given by those in charge. The question of "denomination" is rarely asked; but, in many cases where I have suggested the visit of a minister of the same church with the sufferer, the answer has been, "that it makes no difference: it's the same Saviour and the same Bible, and it's all one church where we're agoing." Our books and tracts are always welcome, and some of them much sought after. The "Soldier's Companion," John Ware's tracts, Mr. Forman's service and hymn books, have been scattered far and wide, with a welcome everywhere. Five times as many of them all would be five times as good. Of our chaplains, I think I can speak in equally strong terms. They have been uniformly useful, and highly valued. Conant, Staples, Forman, Nute, are specimens; nor have I heard of a drone among them.

I think this war has proved two things, in this connection. First, *That our Unitarian faith works well in time of trial.* No other church has been so uniformly and thoroughly loyal, and no other has done more for the sick and dying. Every hospital in this district and department has our faithful men and women, working without fee and without pretension, at the risk of health and the sacrifice of comfort. If necessary, we can double the number; and they never seem to get tired.

The second teaching is, *That no sectarianism stands in the way of sincere religious zeal.* Those who meet each other in these labors of patriotic love do not seem to think of differences, but agreements; and share the work with a single view to the good of the soldiers. An old-school Presbyterian chaplain asked me to-day if I could not send him some one to take the place of Mary Peters, who died, literally a martyr to the cause, six months ago. "I don't

think," said he, "that you can find any other as good as she; for her whole heart was in it, and she was like sunshine to the hospital. But," he added, "all your people work as if they really care for the soldiers, and love the cause; and I want more of them."

St. Louis has had to bear the reproach of a great many secessionist women; but there is no city in the Union that has furnished more or better on the right side. You would be astonished at the faithfulness and perseverance manifested, if I could make the facts known. Loyalty has cost something here; but the price has been cheerfully paid. Our church, too, has suffered (numerically) by the defection of such as feel personally touched when treason is called a sin: but I have no doubt that grace will be given to all, who are worth having, to return; and we are now a congregation of homogeneous loyalty. No secessionist comes near us; for, though I rarely introduce the subject, the "status" of the church is very thoroughly understood, and the atmosphere does not agree with the "facing two ways."

I can assure you, we have had a long-continued and hard struggle in this city; nor is it yet over. We are, at this moment, coming to the great crisis, the "experimentum crucis," the final settlement of the slavery question. To this question, every one's mind is now intensely directed. I can scarcely think of any thing else, let me be doing or saying what I may. To get rid of slavery in the very shortest time consistent with humanity and justice, is the momentous problem. Congress, most ungenerously and shamefully, has left us in the lurch, without even a hearty God-speed to encourage us. Our own divisions of policy, personal rivalries, and other causes, have done us still greater harm. But we have hope. The Convention meets on the 15th of June; and a strong effort will be made to establish the principle of freedom instantly, and to remove all vestiges of slavery in the State by 1870 or 1873.

Brethren, pray for us, and "for me, that utterance may be given to me, that I may open my mouth boldly, to speak as I ought to speak."

Terrible as this war has been and is, MISSOURI MADE FREE will be no mean compensation. The State is an empire in itself, and will rise to an eminence that none would now dare to predict.

The clock warns me to change my date to the morrow; and, with cordial regard, I remain

Yours, W. G. ELIOT.

The following letter and telegraphic despatch from Rev. T. S. KING were read at the festival by Rev. Dr. Hedge: —

SAN FRANCISCO, May 1, 1863.

To the EXEC. COM. OF AMER. UNITARIAN ASSOCIATION.

GENTLEMEN, — I have been requested by one of your number, writing by authority, to be present at the Anniversary Meeting of the Association in May, and to make an address. How gladly would I promise to do so, if it were possible! How gladly would I take the steamer of to-morrow, or consign myself, instead of this letter, to you by overland mail, that I might salute the brethren in person, bear the greeting and affection of our western outpost to your assemblies, and receive inspiration for new labor here, if I could not induce a more competent steward to relieve your distant friend!

It is not difficult to report the condition of this large diocese, where one is himself bishop, rector, and curate, and the clerical convention consists of a gathering of one. You will not be surprised to hear of entire unanimity in the councils and polity of our district of Zion here. Since Brother Dall, my next-door neighbor west, left India (for we live where India is west), I have felt quite lonely. If you could send a missionary to the Sandwich Islands, to Japan, and to Hong Kong, it would be a refreshment to the occupant of this outpost, and measures could be taken to form a genuine Western Unitarian Association; which would compel our brethren of Buffalo, Cincinnati, Chicago, and St. Louis, to drop their assumption, and enlarge their geographical views.

During the past year, I have travelled by land through Northern California, Oregon, and a portion of Washington Territory. There is no church of our faith in Oregon or Washington; and I had the privilege, after speaking on national questions and the duties of patriotism, of preaching the first Unitarian sermons ever heard near the Columbia River and on the borders of Puget Sound. In Salem, the capital of Oregon, in Portland, its chief city, in Olympia, the capital of Washington, and in Victoria, British Columbia, I heard a lament from prominent and excellent citizens, that there has been no administration of Liberal Christianity for the benefit of numbers in those communities who cannot find food in the Trinitarian gospel. It seems to me, that two or three young and unmar-

ried men, with energy and fervor of speech, and a love of missionary service in a field that will soon be of vast importance to civilization and American empire, could do well for the cause, and perhaps establish permanent societies, by one or two years of labor, which, at least, would increase their own spiritual strength and nobleness.

There are as yet no additional societies of our faith in California. It is only in the few largest cities that any parishes are thoroughly strong. But it is a shame to us that there are no Liberal Christian organizations in Sacramento, Stockton; and Marysville. I hope, before another year, to announce the commencement of such movements in all those places, and also to see the foundation of a second parish in San Francisco.

You are aware that we are building a new church here for our society. It will be completed, we think, in July. In situation, it will be much more convenient than our older edifice; in room, more ample; in appearance, far more attractive; and in the accommodation it will offer to the Sunday school, and all working associations within the parish, the chapel attached to it will be one of the most admirable I have ever seen.

During the first year of my ministry here, we devoted ourselves to the duty of paying the debt of twenty thousand dollars on the old church, and succeeded. In the second year, the war broke out; and my own time and energy, as well as those of my leading parishioners, were absorbed in labors to keep California strong in its national allegiance, and to serve the volunteers of our coast. In the course of the third year, we resolved to build a new church, and to face the new taxation of fifty or sixty thousand dollars, in addition to the value of the old-church property. We have been as successful in raising money as we expected to be, and shall soon have the most spacious, convenient, and attractive church-edifice on this coast, with a new and powerful organ built in San Francisco. I shall devote all the energy that is left in me to the work of paying the whole cost of the new church during the next year, without selling the old one; upon which, as yet, we have not laid a cent of mortgage. If that can be accomplished, I shall hope to see a second and strong society of our faith in San Francisco, and to be permitted to welcome a new minister for its service to our city; and then I shall be ready at any moment to surrender gratefully the larger edifice, with all its attractions and convenience, into the hands of a successor. The man will be fortunate indeed who shall be

called to the First Unitarian Church in San Francisco, when the new church shall be completed and paid for, if he shall find such friends and co-workers as have been granted to me in my ministry.

Last Sunday, April 26, was the anniversary of my first preaching in California. Our church, as on the two former anniversaries, was decorated with flowers — chiefly roses and calla lilies — from the abundance of our early spring. In the evening, the house overflowed with people, to join in a service for the scholars of the Sunday school; each of the younger members of which, to the number of a hundred, was presented with a bouquet, and a scriptural motto with their pastor's name. The expenses in conducting a Sunday school here are much more heavy than at the East. But, besides paying these, our scholars have already raised, by a Christmas festival, a musical service on the evening of Feb. 22, and some contributions of their own, nearly one thousand dollars towards the furnishing of the chapel-rooms of the new church.

Our record might have been better. A minister who could have devoted more time to the parish itself, without the distraction and the drain of labors in the national cause, would be able to show richer results. But I rejoice that I can report to you, brethren, that the State is loyal: she is sound to the core. We are opening copper veins all over our surface; but there is none of that metal in our head. We hope to show you, in the next election of a governor to hold office for four years, that there are States in New England which can catch the inspiration of patriotism from California. I hazard nothing in saying, that San Francisco is, to-day, the most loyal city of the American Republic.

I had intended to enclose with this letter a draft for the Association, as a tribute of allegiance from our church. The contribution, however, is not quite ready. I must inform you what the amount will be by telegraph. But with ardent love for the brethren, and the prayer of our people for God's blessing on your anniversary communion, I remain

Your servant and friend, T. Starr King.

San Francisco, May 25, 1863.

Unitarians of San Francisco to Festival, Faneuil Hall, Greeting: —

We opened chapel of new church Saturday, and send one thousand dollars to the mother Association in Boston.

T. Starr King.

LETTERS FROM REV. WILLIAM G. SCANDLIN.

[The following letters from our missionary in the Army of the Potomac, though not written for publication, we give to our readers, because they show exactly what sort of work he is accomplishing. Mr. Scandlin is a preacher, a nurse, a tract-distributer, a porter, a whole-souled Christian man, to do any thing and every thing that the moment demands, even to shame laziness and rebuke indifference. He is worth a thousand men at least. We have other men like him we should like to put in the field. Let every person reading these letters send to our Treasurer, No. 245, Washington Street, Boston, what they are ready to give to keep such a worker in the field. Do not wait an hour.]

CAMP NEAR FREDERICKSBURG, VA.,
June 6, 1863.

Mr. G. W. Fox.

DEAR SIR, — I suppose you have been expecting a letter from me long ere this; but my time has been so fully occupied, that I thought a weekly report would meet all expectations.

I left Grafton Thursday evening, reaching Washington late Friday night; took Saturday to hunt up some reading-matter left from our old regimental library, and obtain my pass. Then left Washington Sunday morning, so as to spend a part of the day in the Sixth Corps Hospital, where I found some of the poor fellows for whom I had written absent from the pains and trials of life, — relieved from its warfare. As I was expecting some cologne and handkerchiefs for hospital use in a short time, and as the army seemed quiet, I thought I would give a week to field labor; knowing that I could reach the corps hospitals at any time. I therefore pushed on to Falmouth on Sunday night; having a social meeting in my tent between eight o'clock and nine. Monday I wrote to his wife the particulars of the death of private Roswell, Twentieth Con-

necticut Regiment, who died, from effects of wounds, in the Sixth Corps Hospital; giving the rest of the day to the Fifteenth Massachusetts, — visiting every tent, distributing two hundred and fifty tracts, and having religious conversation with several.

Tuesday I called at tent of Christian Commission to learn their plan of operation. They have reading-matter for those who will call for it. Then they have an evening meeting at the Lacey House, which is well attended. Men of religious purpose, from the many regiments in the vicinity, go in, and also the reserve picket located at that point. My aim is to go to those who will not seek such privileges, and by either the printed or uttered word, as circumstances may dictate, remind them of duty to God as well as to the nation. The most of Tuesday I gave to the Nineteenth Maine Regiment; holding religious services in the regimental hospital, where I found a poor fellow very sick with typhoid-fever, to whose mother I wrote a letter. I visited every tent in the regiment, distributing some four hundred tracts.

Wednesday I visited and prayed with the sick man just mentioned, — young Dunlap, — who cannot live long; then went to a company of Massachusetts sharpshooters. They were formerly attached to the Fifteenth Massachusetts. I was warmly welcomed, and had a pleasant, and, I hope, profitable time with both officers and men. As I passed a tract into Capt. Plummer's hand, he read, "American Unitarian Association," and asked, "Are you a Unitarian?" I told him I was. He told me that was his faith; thus establishing a fellow-feeling, and giving me religious sympathy at once. Went from there over to Battery B of Rhode Island, with which many of our Massachusetts men are serving; and Battery A, Fourth Regulars. There the men were fairly hungry for reading-

matter. In my return towards head-quarters, I visited the Division Ambulance Corps; distributing some three hundred tracts at the different points, and giving counsel and kindly sympathy wherever I could get it in. In the evening, I had a social religious meeting in my tent and around its front, which was well attended.

Thursday I found young Dunlap unconscious, and sinking fast. Gave the most of this day to the Nineteenth Massachusetts Regiment; where I met, for the second time, a son of Brother Stone of Bolton, who now holds a lieutenant's commission, though he came out as a private. My interview with him was very pleasant indeed. Towards evening, I walked some three miles to distribute a little reading-matter to the picket reserves between Falmouth and Fredericksburg; finding ample opportunity for profitable conversation with them. During the day, I distributed some two hundred and fifty tracts.

Friday morning, orders came for the sick to be ready for removal, and for three days' rations to be provided. Pontoon-trains were moving on our left, and every thing was on the move. At half-past twelve, I went to attend the funeral of poor Dunlap; making the most of all such opportunities. It was nearly three o'clock, P.M., when I got back; their burial-place being nearly two miles off. After getting a lunch, I started to visit the picket-points between Fredericksburg and the fortifications on our left; and, while there, gave the men some reading-matter, most of that reserve belonging to the Twenty-eighth Massachusetts. Our artillery commenced operations, and, for some two hours, kept up a continual fire on the enemy's rifle-pits. Finally, our pontoon-bridge was laid, and a body of men thrown over. How large, and for what purpose, I, of course, cannot suggest. There was considerable skirmishing, and, reports say, a hundred prisoners captured.

This movement, of course, breaks in upon my arrangements; but I feel that I have had one very successful week in the field since my return.

To-day — that is, Saturday, the 6th, as per heading of my letter — I make but little demonstration. First, because heavy skirmishing is going on on our left. Occasionally, a shell is thrown from our fortifications, just below Fredericksburg, at the rebels in their intrenchments. While I am writing, they are filling their works, and preparing for our advance. I shouldn't be surprised if they opened upon our camps right in front. Under this state of affairs, I have to wait and watch. Having some correspondence to attend to, I take to-day for that and for rest; having an appointment for a service with the Andrew Sharpshooters this evening at seven o'clock, if circumstances permit.

My action next week depends upon the result of the present flurry. I thought of giving it to the corps hospitals, or as many of them as I could reach in that time; but may be compelled to be in the field.

With kindest regards, I am yours ever,

WILLIAM G. SCANDLIN.

Mr. G. W. Fox. WASHINGTON, D.C., June 16, 1863.

DEAR SIR, — I find, by reference to my notes, that my last letter was written you on the 6th; and, if I remember correctly, I promised thereafter a weekly report. My silence to this date is to be accounted for by the whirlpool of events connected with an entire change of base, and the unusual circumstances attending it; viz., the removal of some eight thousand wounded and sick from the corps hospitals, those left from the fighting in the early part of last month. But I will turn to my daily record for the events as they transpired.

On *Saturday*, 6th, the date of my last, active operations on the part of our army commenced, chiefly for the purpose of feeling the enemy and finding his true position. This, of course, broke up all my field arrangements. The movement on the left, right in sight of my head-quarters, did not cease until about five, P.M.; when a thunder-storm disarranged all my plans, and also prevented me from filling an appointment to preach at seven, P.M., to the Andrew Sharpshooters.

Sunday, 7th. — At midnight of Saturday, orders came to pack every thing upon the wagons, to be ready to move at a moment's notice. At this time, the Sixth Corps was partly across the river, on the left, and in sight of our camp. The First Corps was all packed, and there were rumors that others were moving up to the right. During the day, there was considerable skirmishing with our pickets, and some artillery practice; but, in the face of this and the enemy, I preached to the Fifteenth Massachusetts Regiment in the morning, and to the Andrew Sharpshooters in the afternoon. The latter gathered together with a reluctant or rather indifferent feeling, but did not leave until an invitation had been given for me to "come again," and "I like that," and similar expressions, had been uttered; which confirm my previous opinion, that plain, practical truth is always welcomed. Beside this, I distributed about four hundred and twenty-five of our tracts and "Soldier's Companion."

Monday, 8th. — I concluded to devote this week to some of the corps hospitals, or as much of it as the emergencies would allow. To-day was given to the second division of the Second Corps Hospital, containing some four hundred men. I distributed among them some two hundred and seventy-five of Collyer's "Letter to a Sick Soldier," about twenty-five of our "Soldier's Companion," and

handkerchiefs, paper, pencils, stamps, &c., as I thought their condition demanded. Of course, I can give you no idea of the numerous conversations started by their varying conditions, nor of the rapid flight of time in the presence of such duties. I had to ride about ten miles in the saddle (five there and five back), carrying all my things, as the sanitary depot at Potomac Creek was broken up last week. Made arrangements to preach to them next Sunday.

Tuesday, June 9. — To-day, I visited the first division of Second Corps Hospital; found some six hundred men in it. This and the second division, visited yesterday, were found in very fine condition, surpassing any others that I have seen. The men were mostly in a very cheerful state, ready to converse upon any theme. I reached one poor fellow just as his dinner came along; and, in offering him a tract, he said his eyes were so weak, he could not read it. I replied, "It is a 'Letter to a Sick Soldier,' — something just suited to your state: would you like to have me read it to you, after you have had your dinner?" He would not let me wait, — that would be too much trouble; he was not hungry, &c.: so I commenced. Gradually the rattle of plates ceased; and, before I turned the first page, a more attentive audience could not have been found. (I ask Bro. Collyer's pardon for a few additions not found in the original manuscript.) The invitations to call again were marked with the truest spirit. During the day, I distributed about four hundred and twenty-five tracts.

WEDNESDAY, June 17.

June 10. — Day excessively warm and dusty. Started in the saddle for the third division of Second Corps Hospital; found it in a very poor condition, the wards being quite dirty. It contained about four hundred men, to

whom I ministered as usual; returning to camp in season for my weekly conference-meeting, which was not quite as large as before, but very profitable. One officer, in speaking of exposure, &c., said he felt covered all over, in the most perilous position, with the ninety-first psalm. Distributed about three hundred tracts.

Thursday, 11th. — To-day, I went to the third division of Sixth Corps Hospital, in which I found about four hundred men; among them many of our own Massachusetts troops from the Seventh and Tenth Regiments. I had a very pleasant, and, I trust, profitable season with them; emptied my saddle-bag and satchel. I found, in one of the wards of this division, one of the most touching instances of devotion to duty, — a wife, by the bedside of her husband, ministering like an angel of mercy, and watching as none but a true wife can. The poor fellow had a severe run of typhoid-fever, and was just becoming conscious. I left her one of Collyer's "Letter," after our conversation, feeling that it would help her as she carried out its many statements about the unswerving love of home.

After my visit through the division, I went to Aquia Creek to spend the night, and learn the condition of affairs at that point. I found there a letter from Mrs. Weatherell, informing me that the ladies of our Liberal faith in Worcester had forwarded to my address two boxes of almost every thing I could name, — oranges, lemons, paper, pencils, handkerchiefs, cologne, games, &c., — to be distributed among the corps hospitals; also enclosing eight dollars for special relief. I acknowledged the receipt of the letter, and promised to write them when I received the things. Sent one or two facts to "Christian Inquirer" and "Sunday-school Gazette;" distributed about three hundred tracts.

Friday, June 12. — Started from Aquia in the morning, and found that there was a general movement of the corps in the immediate vicinity of the Creek, all going towards the right. After some consultation, I started to commence visiting in the Third Corps Hospital; but, on reaching Potomac Creek, I found the regimental camp all abandoned, and the general appearance of an entire change of base. I turned my horse's head to the front, and concluded to prepare to move. Packed my tracts, and got them to the depot to send to Aquia; and went up to the regiment, pretty thoroughly convinced that the tide was swinging us round to the old ground of Manasses, &c.

Saturday, 13th. — This morning, after mature consideration, I determined to learn the fate of the corps hospitals, and govern my action by that knowledge. Learning positively that they were all to be removed, and sent to Washington, I decided to move my effects to Aquia Creek, return my tent and horse to the authorities from whom they were received, as I could get transportation for neither, and had given my receipt for them; and I was anxious, in the midst of such a pressure, to be freed from the responsibility. I got my effects from Falmouth to the sanitary store at Aquia, going down on the train with them; and then, returning to Falmouth again, saddled up, and started for the same point in the saddle. In riding down, I went through the corps hospitals, and found them breaking up as fast as they could. Only think of the amount to be accomplished! — all the accumulated stock of material for such an army, engines, cars without number, and some eight thousand men, maimed and sick, to be moved, not knowing the moment when the enemy might find our weak state upon the left, and try to press and capture what he could. Yet every thing was being conducted with the most perfect order; numbers of the wounded being carried on

their beds and bedsteads for over six miles by hand, hundreds being carried on their bedsteads over a mile or two to the cars, and carried on them to their final destination. This speaks volumes in praise of the authorities' planning, &c. I got to Aquia in time to return my horse and equipage. Squaring that business with the Government, I felt free to move wherever duty should direct. It was about twelve before I got an opportunity of lying down.

Sunday, 14th. — At three, A.M., was up. The wounded were coming in to be shipped by every train. I was travelling between the hospital-boats and Sanitary Commission, meeting the wants of the poor fellows on the wharf, and at intervals all day aiding in the effort to get sanitary goods on board of their boats. I can give you no outline; but one or two facts may be in place. A chaplain by the name of —— was very officious in orders and suggestions. I think it was the fifth of *his men* that I had carried down (sometimes aided by a contraband, and at others by their comrades), when we met on the wharf, and he insisted upon it that there was no need of hurry; that he had promise of stretchers, &c., from Capt. So-and-so. My reply was brief, and I hope none too pointed for the occasion; viz., "Any man who could rest upon promises of what somebody else would do, in the midst of such emergencies as then surrounded us, had found an easy way of shirking the tax of the hour, and a very curious way to satisfy the demands of a conscience cultured by the light of Christian truth."

The second case was that of an assistant surgeon in charge of some men. After carrying one of them until I thought my back would break, he pointed his surgeon out. I put the poor fellow down, and went to inquire if that was one of his charge. He replied, "Yes." I asked him

if he would get him down, as I was completely used up. "Oh, yes! he would see." He went some four rods off, put his hands under his coat-tail, and commenced a pleasant chat with some officer. I waited as long as I thought I could afford to, then lifted the helpless one up, carried him down, and placed him where he would be the first for the next load. As I carried one and another in, obtained beds, and got them on them, the expressions of gratitude were enough for all one could do, had he a dozen bodies to wear out in such a service.

These two cases, I am glad to say, were exceptions to the great and grand rule of human charity and love that prevailed. Nowhere or ever was such a sight before witnessed. Every thing giving way for the helpless; the docks covered with their bedsteads, and the boats straining every power they possessed to bear them off; stores and every thing else being of little or no consideration until they were gone. I worked till after midnight, when all the severe cases were shipped, and but very few of a convalescent state remained.

Monday, 15th. — Up at three, A.M., to aid in getting balance of sanitary goods, horses and wagons, on board. Some five hours completed the task; when we headed for Washington, getting up there towards evening, *completely worn out.*

Tuesday, 16th. — Spent most of the day on board of the "Elizabeth," hunting up the two boxes from Worcester, as they have perishable things in them, that may rot and destroy the others. I got back with them to the storehouse about half-past six, P.M.; feeling more like giving up entirely than I have during the siege.

Wednesday, 17th, half-past eleven, A.M. — This much of the day I have given to this report, and aches in back and head: but I am going down in about an half-hour to open

the boxes, take out oranges and lemons, &c.; and then, if able, distribute them through one of the hospitals in the city. I can make no arrangements about my future course. I am in the vicinity of the sanitary head-quarters, where the earliest tidings of an actual conflict can be learned, when I shall make straight for the field. There are so many conflicting rumors, that I can do nothing but wait for a certainty. They have their scouts out all round, and will notify me of any positive action. My reading is all on board of the "Elizabeth;" but where, nobody can tell: and there it must remain for the present, perhaps for some time. But *it has been saved.*

Yours in haste,

WM. G. SCANDLIN.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 8, 1863. — The first meeting of the Committee elected Tuesday, May 26, was held this day, at three o'clock, P.M.

There were present Messrs. Stebbins, Lincoln, Hedge, Clarke, Newell, Barrett, Winkley, Ware, Sawyer, Norton, Smith, and Fox.

The Secretary read a letter from Hon. Charles G. Loring, declining, on account of too-numerous engagements, and "after much hesitation and with reluctance," the office of Vice-President, to which he had been elected. It was decided to postpone filling the vacancy thus caused, until the next meeting.

The Board then proceeded to the appointment of six Standing Committees, as follows: —

On India Mission.

Rev. S. H. WINKLEY. | Rev. J. F. CLARKE.
C. E. NORTON, Esq.

On New-England Correspondence.

Rev. C. H. BRIGHAM. | Rev. SAMUEL BARRETT, D D.
WARREN SAWYER, Esq.

On Western Correspondence.

Rev. R. P. STEBBINS, D.D. | Rev. FREDERIC HINCKLEY.
Rev. J. F. W. WARE.

On Finance.

WARREN SAWYER, Esq. | C. C. SMITH, Esq.

On Aid to Theological Students.

Rev. F. H. HEDGE, D.D. | Rev. WILLIAM NEWELL, D.D.
C. C. SMITH, Esq.

On Publications.

Rev. R. P. STEBBINS, D.D. | Rev. C. H. BRIGHAM.
Rev. J. F. CLARKE. | Rev. J. F. W. WARE.
C. C. SMITH, Esq.

The management of the "Monthly Journal" was referred to the Committee on Publications, with full powers.

The following resolution, offered by Rev. Dr. Hedge, was unanimously adopted: Resolved, That the thanks of the Executive Committee be presented to the Unitarian Society in San Francisco, under the pastoral charge of Rev. T. Starr King, for their generous contribution of a thousand dollars to the funds of the Association.

The following, offered by Rev. Dr. Newell, was also unanimously adopted: Resolved, That the thanks of this Board be presented to the Arlington-street Society for their generous kindness in offering the use of their church edifice for the Annual Meeting of the Association on the 26th of May.

The Committee on Publications were authorized to

issue new editions of the "Soldier's Companion" and the Army Tracts.

The Secretary stated, that he had received a letter from the pastor of the society in Toledo, O., expressing the hope, that some members of the Executive Committee, or at least one representative of the Committee, would be present at the Western Conference, which was to meet with them on the 17th instant. It was decided to accept the invitation; and Rev. J. F. Clarke was chosen a delegate to represent the Association on that occasion.

After the transaction of other business, the Board adjourned to Monday, July 13.

INTELLIGENCE.

Mr. CHARLES B. WEBSTER, of Charlestown, was ordained as pastor of the society at Neponset (Dorchester), Mass., on Thursday evening, June 4. The order of services was as follows: Invocation, and reading of the Scriptures, by Rev. Nathaniel Hall, of Dorchester; hymn; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; original hymn; ordaining prayer, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. James T. Hewes, of South Boston; charge to the pastor, by Rev. Edward E. Hale; address to the people, by Rev. Fred. W. Holland, of North Cambridge; concluding prayer, by Rev. Stephen G. Bulfinch, of Dorchester; doxology; benediction, by the pastor.

The NEW UNITARIAN CHURCH in Kalamazoo, Mich., was dedicated on Thursday, May 28. The sermon was preached by the pastor, Rev. S. B. Flagg.

The FIRST ANNUAL MEETING OF THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION was held at Concord on Wednesday and Thursday, June 10 and 11. Eighty-one delegates were in

attendance, representing Amherst, Candia, Concord, Dover, Exeter, Franklin, Hampton Falls, Kensington, Keene, Lancaster, Loudon, Manchester, Nashua, Peterborough, Portsmouth, and Walpole. On the forenoon of Wednesday, a business meeting was held, at which the following gentlemen were elected officers for the ensuing year: President, Hon. H. A. Bellows, of Concord. Vice-Presidents, Hon. W. H. Y. Hackett, of Portsmouth; and George Tilden, of Keene. Secretary, Rev. James De Normandie, of Portsmouth. Treasurer, Charles L. Richardson, of Manchester. Directors, E. L. Cushing, of Charlestown; Hon. J. H. White, of Lancaster; Samuel Hale, of Dover; Charles Burley, of Exeter; J. A. Baldwin, of Nashua; Rev. A. W. Stevens, of Manchester; and Hon. Onslow Stearns, of Concord. In the afternoon, a discussion took place on "The true relation between pastor and people;" and, in the evening, a sermon was preached by Rev. A. W. Stevens. On the forenoon of Thursday, there was a prayer and conference meeting; which was followed by a debate on "The comparative excellence of the Unitarian faith, as contrasted with other forms of religious belief, in the promotion of true piety."

Mr. WILLIAM T. PHELAN, a graduate of the Meadville Theological School in the class of 1862, was ordained as pastor of the society in Mendon, Mass., on Wednesday, June 10. The order of services was as follows: Anthem; introductory prayer, by Rev. John Boyden, of Woonsocket; reading of the Scriptures, by Rev. Rushton D. Burr, of Uxbridge; hymn; sermon, by Rev. Rush R. Shippen, of Worcester; hymn; ordaining prayer, by Rev. William P. Tilden, of Boston; charge, by Rev. Eli Fay, of Leominster; right hand of fellowship, by Rev. George L. Chaney, of Boston; address to the people, by Rev. George S. Ball, of Upton; anthem; closing prayer, by Rev. Adin Ballou, of Hopedale; benediction.

Rev. A. D. MAYO was installed as pastor of the Church of the Redeemer, Cincinnati, O., on Wednesday evening, June 3. The order of services was as follows: Anthem; prayer of invocation, by Rev. J. M. Windsor, of Marietta, O.; reading from the Scriptures, by Rev. G. M. Demarest (Universalist); sermon,

by Rev. William G. Eliot, D.D., of St. Louis, Mo.; installing prayer, by Rev. Charles G. Ames, of Cincinnati; anthem; charge to the pastor, with right hand of fellowship, by Rev. Robert Collyer, of Chicago, Ill.; hymn, read by Rev. J. M. Windsor; address to the society, by Rev. John H. Heywood, of Louisville, Ky.; anthem; benediction, by the pastor.

Rev. SAMUEL OSGOOD, D.D., of New York, will deliver the Annual Discourse before the Alumni of the Cambridge Divinity School, on Tuesday, July 14.

Rev. OLIVER STEARNS, D.D., President of the Meadville Theological School, has been elected, by the corporation of Harvard College, Parkman Professor of Pulpit Eloquence and Pastoral Care, and also to take the title and perform the duties of Lecturer on Christian Theology; in which appointment the Board of Overseers have concurred.

ACKNOWLEDGMENTS.

1863.			
June 1.	From Rev. E. B. Willson's Society, Salem, as a donation, additional		$7.00
„ „	„ Rev. Samuel J. May, to make himself an annual member		1.00
„ 2.	„ Second Society, Philadelphia, for Monthly Journals, additional		8.00
„ 3.	„ Society in Jamaica Plain, as a donation		107.90
„ „	„ B., New Haven, Conn., for Madras Mission		25.00
„ 5.	„ Society in Eastport, Me., for Monthly Journals		26.00
„ 6.	„ Dr. J. S. French, as a donation		1.25
„ 15.	„ Society in Waltham, as a donation		43.56
„ 16.	„ Society in Portsmouth, N.H., for Monthly Journals		25.00
„ „	„ Friends in Portsmouth, N.H., for India Mission		10.00
	ARMY FUND.		
June 2.	From L. S. G., towards support of Rev. William G. Scandlin	$50.00	
	For circulating tracts	10.00	
			60.00
„ „	„ A Friend, towards support of Rev. William G. Scandlin		10.00
„ 3.	„ A Friend, through Rev. J. F. W. Ware, towards support of Rev. William G. Scandlin		100.00
„ 16.	„ Friends in Portsmouth, N.H.		3.00

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JAMES FREEMAN CLARKE, Editor.

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1863.

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OF THE

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*** The Office of the Association is at 245, Washington Street, ton. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also at place; and all letters for him, on business connected with the Associ should be addressed to him as "Treasurer of the American Unita Association, 245, Washington Street, Boston."

THE

MONTHLY JOURNAL.

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ESSAYS ON THE TRUTHS AND ERRORS OF ORTHODOXY.

ESSAY IX., AND LAST.

The Trinity. — Athanasian Creed.

THE *Church doctrine* concerning the Trinity appears most fully developed in its Orthodox form in what is called the CREED OF ST. ATHANASIUS. It was not written by him, but by some one in the fifth or sixth century.

1. Whosoever will be saved, before all things must take care to keep the Catholic faith:

2. Which except one keeps it entire and inviolate, he shall without doubt perish everlastingly.

3. But the Catholic faith is this: that we adore one God in Trinity, and the Trinity in Unity;

4. Neither confounding the persons, nor dividing the substance.

5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.

6. But the Divinity of the Father, Son, and Spirit, is one, the glory equal, the majesty equal.

7. As is the Father, so is the Son, and so is the Holy Spirit.

8. The Father is uncreated, the Son is uncreated, and the Holy Spirit uncreated.

9. The Father immeasurable, the Son immeasurable, and the Holy Spirit immeasurable.

10. The Father eternal, the Son eternal, and the Holy Spirit eternal.

11. And yet there are not three Eternals, but one Eternal.

12. And so there are not *three* uncreated, nor *three* immeasurable, but *one* uncreated, and one immeasurable.

13. So the Father is omnipotent, the Son is omnipotent, and the Holy Spirit is omnipotent.

14. And yet there are not *three* omnipotents, but *one* omnipotent.

15. So the Father is God, the Son is God, and the Holy Spirit is God.

16. And yet there are not *three* Gods, but *one* God.

17. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord.

18. And yet there are not *three* Lords, but *one* Lord.

19. For as we are compelled by Christian truth to confess of each one, that each person is God and Lord; so we are forbidden by the Catholic religion from saying three Gods or three Lords.

20. The Father is not made, nor created, nor begotten.

21. The Son is from the Father alone; not made, nor created, *but begotten.*

22. The Holy Spirit is from the Son and the Father; not created, nor begotten, but *proceeding.*

23. Therefore there is one Father, and not three; one Son, and not three; one Holy Spirit, and not three.

24. And in this Trinity there is none before or after, none greater or less, but all three Persons are co-eternal and co-equal.

25. So that everywhere we must adore the Unity in Trinity, and the Trinity in Unity.

26. Whoever, therefore, would be saved, must think thus of the Trinity.

The Orthodox Doctrine of the Trinity.

Is there any substantial truth in the doctrine of the Trinity?

The fact that so many nations of the world, outside of Christianity, have believed in some kind of Trinity, or, at any rate, some kind of Triad, would lead us to believe that there is a foundation for it in the nature of things. We find such a Triad in the systems of religion originating in India, Persia, Egypt, Scandinavia; also in Buddhism and in Platonism. In the Christian Church, the history of this doctrine is interesting and important. Some sort of Triad, or Trinity, existed in very early times, although the Orthodox form was not established until later.

At first, the prevailing doctrine is that of SUBORDINATION; that is, that the Son and the Spirit are inferior to the Father. But, as the Son and the Spirit were also called divine, those who thought thus were accused of believing in three Gods. Some then said, that the FATHER was alone divine; and these were called Monarchians. Others, wishing to retain the divinity of the Son and Spirit, and yet to believe in one God, said that the *divinity* in the Father, in the Son, and in the Spirit, was essentially the same, but that the divinity of the Father was the fountain from which that of the Son and Spirit was derived. This was fixed as Orthodox at the Council of Nice, A.D. 325; and was the beginning of Orthodoxy in the Church. It was a middle course between Scylla and Charybdis, which were represented on the one side by ARIUS, who maintained that the Son was created out of nothing; and by SABELLIUS on the other hand, who maintained that the Son was only a mode, manifestation, or name of God: God being called the Father, as Creator of the world; called Son, as Redeemer of the world; and

Spirit, as Sanctifier of the world. The Council of Nice declared that the Son was not a manifestation of God, as Sabellius said; nor a creation by God, as Arius said; but a derivation from God.* Just as the essence of the fountain flows into the stream derived from it, so the essence of the Father flows into the Son, who is derived from him. Here, then, we have the three formulas of the early Church, — that of ARIUS, who says, "The Son was created by the Father, and is inferior to him; that of SABELLIUS, who says, "The Father, Son, and Spirit are manifestations of God, and the same essence;" and ORTHODOXY, as the Council of Nice, trying to stand between them, and saying, "The Son is derived from the Father, and is of the same essence with him."

The Church, ever since, has been like a ship beating against head winds between opposing shores. It has stood on one tack to avoid Arianism or Tritheism, till it finds itself running into Sabellianism; then it goes about, and stands away till it comes near Arianism or Tritheism

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* The decrees of the Council of Nice inclined to Sabellianism. The term ὁμοούσιος (*of the same essence*) was a Sabellian term. Sabellianism could, in fact, stand most of the tests of modern Orthodoxy, since it maintains *three persons and one essence*, μίαν ὑπόστασιν and τρία πρόσωπα; and SCHLEIERMACHER, in one of his most elaborate treatises (Ueber den Gegensatz zwischen der Sabellianischen und der Athanasianischen Vorstellung von der Trinitat. Theolog. Zeitschrift. Berlin, 1822), has sought to rehabilitate Sabellianism. MOSES STUART translated this treatise, and plainly advocated a similar view. HASE (Kirchengeschichte, § 91) defines the view of Sabellius as making "Father, Son, and Spirit the different forms of revelation of the Supreme Unity unfolding itself in the world-history as the Triad." Perhaps (see "Baur") the chief peculiarity of Sabellius is in making the Triad begin and end with the process of revelation. The Monad is God in himself: the Triad is God in the process of self-revelation (BAUR, "Christliche Lehre von der Dreieinigkeit," and "Lehrbuch der Christlichen Dogmengeschichte").

again. Unitarianism is on both sides: on one side in the form of one God, with a threefold manifestation of himself; on the other side in the form of a Supreme God, with the Son and Spirit subordinate. It has always been very hard to be Orthodox; for, to do so, one must distinguish the Persons, and yet not divide the substance, of the Deity. In keeping the three Persons distinctly separate, there was great danger of making three distinct Gods. On the other hand, if one tried to make the Unity distinct, there was danger that the Persons would grow shadowy, and disappear.

The heaviest charge against the Church doctrine of the Trinity is, that, driven to despair by these difficulties, it has at last made Orthodoxy consist, not in any sound belief, but only in sound phrases. It is not believing any thing, but saying something, which now makes a man Orthodox. If you will only use the *word* "Trinity" in any sense, if you will only call Christ God in any sense, you are Orthodox.

The errors in the popular view concerning the Trinity, as it is at present held, seem to me to be these: —

1. *The Trinity is held as a mere dogma*, or form of words, not as a reality. It is held in the letter, not in the spirit. There is no power in it, nor life in it; and it is in no sense an object of faith to those who accept it. They do not believe it, but rather believe that they ought to believe it. There are certain texts in Scripture which seem to assert it, certain elaborate arguments which appear convincing and irrefutable. On the strength of these texts and these arguments, they believe that they ought to believe it. But it is a matter of conscience, not of heart; of logic, not of life; of law, not of love. It is not held as a Christian doctrine ought to be held, with the heart; but only philosophically, with the head. If it should cease to

be preached for a few years in Orthodox pulpits, it would cease to be believed; it would drop out of the faith, or rather out of the creed, of the community. Unitarianism has extended itself, without being preached, from the simple reading of the Bible. But Trinitarianism cannot be trusted to its own power. It has no hold on the heart. Here, in Massachusetts, the ministers left off preaching the Trinity; and the consequence was, that the people became Unitarian. Unitarianism in New England was not diffused by preaching: it came of itself, as soon as the clergy left off preaching the Trinity. This shows how worthless, empty, and soulless the doctrine was and is. Instead of this formal doctrine, we want something vital.

2. *Another objection to the present form of the Trinity is, that it is not only scholastic, or purely intellectual, but that it is also negative.* It is not even a positive doctrine. It is often charged against Unitarianism, that it is a mere negation; and, in one sense, the charge is well founded. Unitarianism is a negation, so far as it is a mere piece of reasoning against Orthodoxy; but, as asserting the Divine Unity, it is very positive. But the doctrine of the Trinity *is* a mere negation, as it is usually held; because it is an empty form of denial. It only can be defined or expressed negatively. The three Persons are not substances, on the one hand; nor qualities, on the other hand. It is not Sabellianism, nor is it Arianism. Every term connected with the Trinity has been selected, not to express a truth, but to avoid an error. The term "one essence" was chosen in order to exclude Arianism: the term "three Persons," or subsistences, was chosen in order to avoid Sabellianism.

Because the doctrine is thus a negation, it has failed of its chief use. It has become exclusive; whereas, when stated truly, as a positive truth, it would become inclusive.

Truly stated, it would bind together all true religion in one harmonious whole, comprehending in its universal sweep every thing true in natural religion, every thing true in reason, and uniting them in vital union, without discord and without confusion. Every manifestation which God has made of himself in nature, in Christ, and in the human soul, would be accepted and vitally recognized by Christianity, which comes, not to destroy, but to fulfil. The doctrine of the Trinity would be the highest form of reconciliation or atonement, — reconciling all varieties in one great harmony; reconciling the natural and supernatural, law and grace, time and eternity, fate and freedom.

But, before illustrating this, we must consider further some of the objections to the common form of the doctrine.

It is also charged against the doctrine of the Trinity, "that it is a contradiction in terms, and therefore essentially incredible." To this it is replied, that it would be a contradiction if God were called Three *in the same sense* in which he is called One; but not otherwise. The answer is perfectly satisfactory; and we therefore proceed to ask, In what sense is he called Three, and in what sense is he called One? The answer is, The Unity is of essence, or substance: the Trinity is of persons. This answer, again, is satisfactory, provided we know what is meant by these two terms. But the difficulty is to know what is meant by the word "person." We are expressly informed, that this term is not used in its usual sense; for, if it were, it would divide the essence, and three Persons would be the same as three Gods. On the other hand, we are told that it means more than the three characters or manifestations. Here lies the difficulty, and the whole of the rational difficulty, in the doctrine of the Trinity. It is all

on the side of the Triad. When we ask, What do you mean by "the Three"? there can be given but three answers, — two of them distinct, and one indistinct. These answers are, (1.) We mean three *Somethings*, which we cannot define; (2.) We mean three Persons, like Peter, James, and John; (3.) We mean three manifestations, characters, or modes of being. Let us consider these three answers.

1. "The three Persons are three Somethings, which cannot be defined. It is a mystery. It is above reason. There is mystery in every thing, and there must be mystery in the Deity." So Augustine said, long ago, "We say three Persons, not because we have any thing to say, but because we want to say something." But if one uses the phrase "three Persons," and refuses to define it positively, merely defining it negatively, saying, "It does not mean this, and it does not mean that, and I don't know what it does mean," he avoids, it is true, the difficulties, and escapes the objections; but he does it by giving up the article of faith. No one can deny that there *may be* three unknown distinctions in the divine nature; but no one can be asked to believe in them, till he is told what they are. To say, therefore, that the Trinity is a mystery, is to abandon it as an article of faith, and make of it only a subject of speculation. We avoid the contradiction; but we do it by relinquishing the doctrine.

This fact is not sufficiently considered by Trinitarians. They first demand of us to believe the doctrine of the Trinity, and, when pressed to state distinctly the doctrine, retire into the protection of mystery, and decline giving any distinct account of it. Now, no human being ever denied the existence of mysteries connected with God and nature and all life. To assure us, therefore, that such mysteries exist, is slightly superfluous. But, on the other

hand, no human being ever believed, or could believe, a mystery, any more than he could see any thing invisible or hear any thing inaudible. To believe a doctrine, the first condition is that all its terms shall be distinct and intelligible.

2. The second answer to the question is, "We mean, by Persons, three Persons, like Peter, James, and John." According to this answer, the *Trinity* remains, but the *Unity* disappears. This answer leaves the Persons distinct, but the Unity indistinct. The Persons are not confounded; but the essence is divided. The Tri-personality is maintained, but at the expense of the Unity. In fact, this answer gives us Tritheism, or three Gods, whose unity is only an entire *agreement* of feeling and action. But this answer we may set aside as unorthodox, no less than unscriptural.

3. Having thus disposed of each other possible answer, there remains only that which makes of the three Persons three revelations or manifestations of God, or representations of God. This answer avoids all the difficulties. It avoids that of *contradiction;* as we do not say that God is one in the same sense in which he is three, but in a different sense. It avoids the objection of *obscurity;* for it is a distinct statement. It avoids the objection of Tritheism; for it leaves the Unity untouched. Moreover, it is a real Trinity, and not merely nominal. The Father, the Son, and the Holy Ghost are not merely three different names for the same thing; but they indicate three different revelations, three different views which God has given of his character, which, taken together, constitute the total divine representation. It remains, therefore, simply to ask, Is this view *a true one?* Is there any foundation for it in Scripture, in reason, and in Christian consciousness, the three sources of our knowledge of the truth?

We repeat, that this view is an Orthodox view of the Trinity, according to the teaching of the greatest fathers of the Church. If we suppose that the Deity has made, and is evermore making, three distinct and independent revelations of himself, — each revelation giving a different view of the Divine Being, each revelation showing God to man under a different aspect, — then each of these is a personal manifestation. Each reveals God as a Person. If we see God, for example, in nature, we see him not merely as a Power, a supreme Cause, but also a living Person, who creates evermore out of a fulness of divine wisdom and love. God in nature is, then, a Person. Again: if God reveals himself in Christ, it is not as abstract truth or as doctrinal statement. But we see God himself, the personal God, the Father and Friend, the Redeeming Grace, the God who loved us before the foundation of the world, approaching us in Christ to reconcile us and save us. It is a God who "so loved the world" that we see in Christ, therefore a Person; and so the Spirit, which speaks in the human conscience and human heart, is not a mere influence or rapture or movement, but is one who communes with us; one who talks with us; one who comforts us; one who hears and answers us; therefore a Person.

If, then, there is no antecedent objection to this form of the Trinity as a threefold manifestation of the Divine Being, we have only to ask, Is it *true* as a matter of fact? Has such a threefold manifestation of God actually taken place? We reply, that it is so. According to Scripture, observation, and experience, we find such to be the fact. Scripture shows us God, the Father, as the Source of all being, the Fountain and End of all things; from whom all things have come, and to whom all things tend. As the Creator, he reveals himself in nature and providence

(as the Apostle Paul declares); "being understood by the things that are made," and "not leaving himself without a witness."

Supreme Power, Wisdom, and Goodness are manifested in nature as unchanging Law, as perfect Order. But God is seen in Christ again as Redeemer, as meeting the exigencies arising from the freedom of the creature by what we call miracle; not contrary to nature, but different from nature, showing himself as the Friend and Helper of the soul. As the essence of the first revelation of God is the sight of his goodness and wisdom and power displayed in law, so the essence of the second revelation is of the same essential Being displaying himself as Love. In the first revelation, he is the universal Parent; in the second, he is the personal Friend. But there is a third revelation which God makes of himself,—within the soul as Life. The same Power, Wisdom, and Goodness which we see displayed externally in outward nature, we find manifested internally in the soul itself, as its natural and its spiritual life. That which is displayed outwardly as Power is manifested within the soul as Cause; that which is manifested outwardly as Wisdom is revealed inwardly as Reason; and that which is manifested outwardly as Goodness is manifested inwardly as Conscience, or the Law of Right.

The Scriptures also speak of the Father, the Son, and the Holy Ghost. When they speak of the Father, they usually mean God as the Supreme Being. Matt. xi. 25: "Jesus said, I thank thee, *O Father*, Lord of heaven and earth." As omniscient: "Of that day knoweth no man, nor the angels, nor the Son, but *the Father* only." As omnipotent: "Abba, *Father*, all things are possible to thee." As having life in himself, and as spirit: "They shall worship *the Father* in spirit and in truth." As the Source of all power, life, and authority of the Son: "I came forth *of the*

Father;" "*the Father*, which hath sent me;" "the works which *the Father* hath given me to do." The Apostle Paul says, "To us there is but *one God, the Father;*" and calls him "the God of our Lord Jesus;" also "the one God *and Father* of all, who is above all, and through all, and in us all." The great order of the universe depends on him: "He has put the times and the seasons in his own power." Christ will at last "deliver up the kingdom to God, *the Father.*" By Christ, "we have access in one spirit *to the Father.*" "All things were delivered" to Christ "of *his Father*," whose will Christ always sought. Thus is *the Father* spoken of in the New Testament as the Source from which all things have proceeded, and to whom all things tend.

The Son (or Son of God) is spoken of in the New Testament as distinct from the Father, but intimately united with him. The Father gives power: the Son receives it. The Father gives life: the Son receives it. The Son does nothing but what he seeth the Father do. "The Father hath sent me," he says; "and I live by the Father." "I am not alone; but I, and the Father who sent me." "The Son is in the Father, and the Father in him." "No man cometh to the Father but by" him. He shows the Father to the world. The Father is glorified in the Son. He is in the bosom of the Father. The Father sent him to be the Saviour of the world. "He that hath the Son hath life;" "And in him is everlasting life."

The Holy Spirit, which came after Jesus left the world (also called the Holy Ghost and the Spirit of God), is an inward revelation of God and of Christ. It teaches all things, comforts, convinces. It is a spirit of life, lifts one above the flesh, makes one feel that he is a Son of God, communicates a variety of gifts, produces unity in the Church, sanctifies, sheds the love of God into the heart,

and renews the soul. The New Testament speaks of joy in the Holy Ghost, power of the Holy Ghost, and communion of the Holy Ghost.

According to the New Testament, the Father would seem to be the Source of all things, the Creator, the Fountain of being and of life. The Son is spoken of as the manifestation of that Being in Jesus Christ; and the Holy Ghost is spoken of as a spiritual influence, proceeding from the Father and the Son, dwelling in the hearts of believers, as the source of their life, — the idea of God seen in causation, in reason, and in conscience, as making the very life of the soul itself.

There are these three revelations of God, and we know of no others. They are distinct from each other in form, but the same in essence. They are not merely three names for the same thing; but they are real personal manifestations of God, real subsistences, since he is personally present in all of them. This view avoids all heresies, since it neither "divides the substance" nor "confounds the persons." And these are really the two heresies, which are the most common, and the most to be avoided. I think it can be easily shown that these are the great practical dangers to be avoided. To "divide the substance" is so to separate the revelations of God as to make them contradict or oppose each other: to "confound the persons" is not to recognize each as an independent source of truth to the soul.

There is, therefore, an essential truth hidden in the idea of the Trinity. While the Church doctrine, in every form which it has hitherto taken, has failed to satisfy the human intellect, the Christian heart has clung to the substance contained in them all. Let us endeavor to see what is the practical value of this doctrine, for the sake of which its

errors of statement have been pardoned. What does it say to the Christian consciousness?

The Trinity, truly apprehended, teaches, by its doctrine of Tri-personality, that God is *immanent* in nature, in Christ, and in the soul. It teaches that God is not *outside* of the world, making it as an artisan makes a machine; nor *outside* of Christ, sending him, and giving to him miraculous powers; nor outside of the soul, touching it *ab extra* from time to time with unnatural influences, revolutionizing and overturning it; but that he is personally present in each and all. So that, when we study the mysteries and laws of nature, we are drawing near to God himself, and looking into his face. When we see Christ, we see God, who is in Christ; and when we look into the solemn intuitions of our soul, the monitions of conscience, and the influences which draw our heart to goodness, we are meeting and communing with God.

Moreover, the Trinity, truly apprehended, teaches, by its doctrine of *One Substance* (the Homoousion), that these three revelations, though distinct, are essentially at one; that nature cannot contradict revelation; that revelation cannot contradict nature; and that the intuitions of the soul cannot be in conflict with either. Hence it teaches that the Naturalist need not fear revelation; nor the Christian believer, natural Theism. Since it is one and the same God who dwells in nature, in Christ, and in the soul, all his revelations must be in harmony with each other. To suppose otherwise is to "divide the substance" of the Trinity.

And again: the Trinity, rightly understood, asserts the distinctness of these three personal revelations. It is the same God who speaks in each; but he says something new each time. He reveals a new form of his being. He

shows us, not the same order and aspect of truth in each manifestation, but wholly different aspects.

And yet again: as the doctrine teaches that the Son is begotten of the Father, and the Spirit proceeds from the Father and Son, it thereby shows how the revelation in nature prepares for the revelation in Christ, and both for the revelation in the soul.

The error of "dividing the substance" is perhaps the most common. The man who sees God in nature, sees him only there: therefore God loses to him that personal character which seems especially to be seen through Christ; for God, as a Person, comes to us most in Christ, and then is recognized also in nature and the soul as a personal Being. So, without Christ, natural religion is cold: it wants love; it wants life. But, on the other hand, the Christian believer who avoids seeing God in nature, and who finds him only in his Bible, loses the sense of law or order, of harmonious growth, and becomes literal, dogmatic, and narrow. And so, too, the mystic, believing only in God's revelation through the soul, and not going to nature or to Christ, becomes withdrawn from life, and has a morbid and ghastly religion; and, having no test by which to judge his inward revelations, may become the prey of all fantasies and all evil spirits, lying spirits, foul spirits, and cruel spirits.

Such errors come from "dividing the substance;" and they are also only too common. So that, when the true doctrine of Trinity in Unity is apprehended, the most beneficial results may be expected to flow into the life of the Church. No longer believed as a dead formula, no longer held in the letter which killeth, no longer accepted outwardly as a dogma or authority, but seen, felt, and realized in the daily activity of the intellect and heart, the whole

Church will recover its lost union, sects will disappear, and the old feud between science and religion for ever cease. Science will become religious, and religion scientific. Science, no longer cold and dead, but filled through and through with the life of God, will reach its hand to Christianity. Piety, no longer an outlaw from nature, no longer exiled from life into churches and monasteries, will inform and animate all parts of human daily action. Christianity, no longer narrow, Jewish, bigoted, formal, but animated by the great liberty of a common life, will march onward to conquer all forms of error and evil in the omnipotence of universal and harmonious truth.

Natural religion, Christianity, and spiritual piety, being thus harmonized, nature will be more warm, Christ more human, and the divine influences in the soul more uniform and constant. Nature will be full of God, with a sense of his presence penetrating it everywhere. Christianity will become more natural, and all its great facts assume the proportion of laws, universal as the universe itself. Divine influences will cease to be spasmodic and irregular, and become calm, serene, and pure, an indwelling life of God in the soul.

A simple Unity, as held by the Jews and Mohammedans, and by most of the Christian Unitarians, is a bald Unity and an empty Unity. It shows us one God, but God withdrawn from nature, from Christ, from the soul; not immanent in any, but outside of them. It leaves nature godless; leaves Christ *merely* human; leaves the soul a machine to be moved by an external impulse, not an inward inspiration.

We conclude, finally, that no doctrine of Orthodoxy is so false in its form, and so true in its substance, as this. There is none so untenable as dogma, but none so indis-

pensable as experience and life. The Trinity, truly received, would harmonize science, faith, and vital piety. The Trinity, as it now stands in the belief of Christendom, at once confuses the mind, and leaves it empty. It feeds us with chaff, with empty phrases and forms, with no real inflowing convictions. It seems to lie like a vessel on the shore, of no use where it is, yet difficult to remove and get afloat; but when the tide rises, and the vessel floats, it will be able to bear to and fro the knowledge of mankind, and unite various convictions in living harmony. It is there for something. It is providentially allowed to remain in the creeds of the Church for something. It has in itself the seed of a grand future; and, though utterly false and empty as it is taught and defended, it is kept by the deeper instinct of the Christian consciousness, like the Christ in his tomb, waiting for the resurrection.

AN ADDRESS

To the Ministers of the Western Conference, on the Relations of the Minister to his People.

[Delivered at Toledo, Ohio, June 19, 1863; and published by request of the Conference.]

BY G. W. HOSMER, D.D.

One of the brightest ministers among us has said, "We want no lectures upon the pastoral care: they are an impertinence, an intervention to be deprecated." There are books upon the subject, and methods of treating it, that have made me think so sometimes. Sciences, languages, schools of literature, histories, interpretation of

the Scriptures, must be taught. There must be books and lectures to aid the student. Things unknown must be sought out. But the pastoral care all lies in open daylight. It is the friendly help a man may give his neighbors, touching their spiritual wants and needs, in prosperity and adversity, joy and sorrow; and a man of good common sense, with Christ in his heart, loving God, and loving his neighbor, can hardly go wrong. The pastor, to be successful, must be a warm-hearted, whole-souled, religious man. He must have force of will, that he may be strength to those who are weak; he must be well poised in his life, that he may be a balance-wheel in his parish; he must have resources, depth and breadth of capacity and attainment, above the average about him. The pastor needs to be a man of worth, significance, and power.

There is an idea that there is no sphere for power in pastoral duty; that the pulpit requires strength, but that the pastoral work may be done by any active, sympathetic, good-natured man of pleasant manners. And such a one may render valuable service in many ways; but the greatest pastoral efficiency requires the highest qualities of character. An ordinary man may be a very good preacher; may have learning and eloquence, and thrill great assemblies: but the ordinary man cannot go into an afflicted family, and stand face to face with the soul in its anguish, without showing his weakness. The ordinary man cannot stand up in his parish in great moral emergencies, and be the load-star of principle, and the preponderating will for right. The ordinary man cannot go to the individuals of his parish needing conversion and quickening, and put the power of his own spirit into their souls.

Said a leading man in one of the Eastern States to me, when he was afraid his minister would remove to another

parish, "I know not what I should do. I have had doubts and distrust about religion and about ministers; but this man I can trust. I know him. He is reliable. He can lead me along. Others could preach as well, — better than he, — but he has come close to me; and I know he is true, honest, genuine." Now, an ordinary, poorly furnished, unbalanced man could never have made that parishioner feel as he did. It is no small thing to think of preaching to such men as John Adams, with his grand rationality; and to Thomas Jefferson, with his fine mind warped with Calvinistic dogmas: but many might do very well preaching to such men, who would be utterly ineffectual in meeting them as pastors in trying hours. The pastor can do without genius, or any extraordinary compass of powers: but he must have sense and judgment; he must be profoundly religious; he must be able to meet his people on the higher planes of their experience. The farmer, the mechanic, the lawyer, the physician, will be more readily drawn to a minister who is not ignorant of things in their spheres. But especially the pastor needs to have a genuine manliness. He is to come close to people, — meet them face to face, and eye to eye. Canting insincerity will not do. He must be earnest, and have a large, generous heart in his bosom, full of sympathies from those great head-springs, — love to God, and love to man. No matter how much genius, learning, science, — the more the better; but sense, judgment, and Christian manliness, there must be, and profound and vivid religious convictions and feeling.

What need of lecturing on pastoral duty? I am ready sometimes to say. Put a really Christian man into a parish, — a man with Christ in his heart, — and he would go to work and do the right things, and do them in the right way. The waters of the mountain-spring need no

lectures how to flow, nor which way; they must flow, and will make channels; and verdure and beauty will tell of their onward course from the mountain to the sea. So the pastor, brimming full of consecrated humanity, will live and move and bless his parish every day. But we want the mountain-springs. Influence, like water, cannot rise higher than its head. We are slow to accept this. Only think of the ways devised to make streams of influence run up hill! What burdens of hypocrisy and falsehood and pretension! What a laying-hold of degrees, certificates, letters of recommendation, official names, garments, insignia! But nothing will do. A weak, insignificant man cannot be a mountain-spring, do what you will with him. You may lecture him till you and he are gray; you may ordain him, give him prefix and suffix for his name; you may put a mitre on his head, and crosier in his hand, and cover him with holy garments; and yet you cannot make his influence rise and stay one inch above his head. In our Protestant and Liberal churches this is especially true. Counterfeits are soon detected. Shams cannot stand a month. The demand for genuineness is imperative. The fear of being imposed upon among us is morbid; and some of our young men are made afraid to say that they are Christians or believe in God.

We want ministers to be mountain-springs, especially in their pastoral labors. Reservoirs and cisterns will not do so well. A sermon written out of a reservoir, however well filled, is not promising. But reservoir-sermons will do better than reservoir pastoral visits. The pastor needs to be a strong, full, quickening man, so charged with electric vitality, that influence is felt on merely touching the hem of his garment. A clear-headed, discerning man once told me, that the only time he ever met Dr. Chan-

ning, and heard him speak, was in the house of one of the doctor's parishioners, just after a member of the household had ceased to breathe. "And," said he, "I saw how great he was; not from what he said, so much as from what he did not say. No commonplace words; not much talk about the scene of departure; but a few grand expressions, with the coloring and emphasis of his rich soul, carried them all into the depths of immortality. He seemed like a man at home there."

To do a pastor's work most effectually, we must have this superior tone and quality. We must carry about a heavenly presence; living simply in great truths and principles, and in great love. My brothers, if we can only have the life in us, it will have power, and quicken all around us. Think of Christ moving about Nazareth, Galilee, Judæa. What pastoral labors! and how their influence was felt! His words in the temple were grand and inspiring. There, as a preacher, he rose to the great occasion. "If any man thirst, let him come unto me, and drink." And then think of him in the home of Bethany. It is a pastoral visit. Behold the Master! — his superior influence like clear, sweet water from a mountain-spring; and the thoughtful Mary sat at his feet, and heard his words. What a great thing it was to have such a visitor! and what a privilege to be able to make such visits!

The truths and principles that were in Christ, so full of spirit and life, may be in every minister, — must be, brothers, in you and me, before we can be effectual pastors.

I always shrink somewhat uneasily as I begin to talk to young men about the ways and means of pastoral work. If the ministers are not mountain-springs, if the power is not in them, it will do little good to talk to them about ways and means. Alas the busy minister of myriad methods, with no soul to put into them! And then, if

the minister has the power in him, who doubts that in some way it will work out? And again I always have some fear of obstructing free activities by my ways and means. We are wonderfully unlike in our aptitudes; and, in a large sense, every one works best in his own methods. And now, in doing this work which you have assigned me, I am not to give you my ways and means; certainly not with any injunction, that you make my ways your ways. I hope you are all head-springs, and can make better ways for yourselves than mine would be. This holding you in the subject of pastoral influence, and making you think of it in its various lights, may do you good.

The importance of pastoral work, and the power it requires, are underrated. The pulpit is conspicuous and exacting, and takes the best of our time and strength. I think it should be so. The pulpit must be filled with power, or it will not be surrounded by appreciative hearers. The pulpit is the minister's throne; and yet some of the most successful ministers have done more out of the pulpit than in it. They have organized great spiritual forces in the homes of their parishes, and in society all about them. They are stronger as men and Christian workers than as preachers. It is certain that no man can preach in the best way, until, as the pastor, he takes the pulpit. In the homes and hearts of his parish, the minister gets inspiration to preach. The earnest pastor writes with his people before him; and, when in the pulpit, the heart of the congregation touches his; deep calleth unto deep. Theological lectures, philosophical disquisitions, may be written and read by a minister who has not learned the roads and paths about his parish; but sermons out of the heart and soul, and reaching heart and soul, generally grow out of love, sympathy, and anxious solicitude

for parishioners. Said a wise minister, "What shall I do for sermons to preach abroad? Mine are full of my own parishioners." No minister can preach as well as he ought, unless he has the pastoral care of his hearers.

What is the pastoral care of a parish? It is all that various service that will give unity to the parish, and organic life, and promote the spiritual welfare of all its members. The parish, comprising all the varieties of human nature, must be one system, centring about the great Christian truths with a hearty *esprit de corps*. This unity must be an organized wholeness. There is unity in a mass of earth, in a flock of sheep, in a herd of cattle. A parish must be a unity of free, independent persons, all held in place, and moved in harmonious activities, by love to God and man, — a Christian commonwealth. The pastor must be everywhere in the parish, — his eye upon all the parts, — making it sure that all are touched by the religious attractions, and keep step to the grand life-march of duty. The pastor needs a quick eye, a sound discretion, a cunning hand.

And now a thought about ways and means. No one needs go over the sea to Germany, nor to the depths of speculation at his wits' ends, to be told just how the pastor should work and what he should do. Of course, he must get acquainted with his parish, with families and individuals. They are all to be his family. It is a touching thing in the Catholic Church to hear all the ministers called fathers. Protestantism has no name so significant as this. And the timid young minister would soon be able to bear it; and it might make him as venerable as gray hairs.

It might be a good plan for a minister to keep a parish-record, — if he had a place where no eye but his would see it, — in which every family and person should be

journalized. Such a record would insure careful observation of characters, and thorough knowledge of persons; and there would be leaves of such a record full of interest. Some pastors have too much book-keeping about their work. They make a record of every parochial visit; go round their parishes once or twice a year, as regularly as the minute-hand goes round the dial of a watch, and almost as mechanically. The pastor must have methods; but let him be master of them, not they masters of him. He must avoid favoritism and partialities. He should have a heart too large and Christian for fastidious, dainty friendship. Christ sat at meat with publicans and sinners, said the ceremonial Jews. His charity took all humanity into its arms. Alas for the minister who is so dapper in his tastes as not to see a good heart, if under a coarse dress or behind awkward manners!

With thorough acquaintance with his parishioners, the minister will see cases that need treatment. Here is a young man playing with temptation; putting a serpent into his bosom. There is a business-man digging his grave, and about to bury himself in his worldliness. There is a woman so cumbered with much serving, so overwhelmed with factitious necessities, that her soul's life is almost worried out. Such cases, all about him, the pastor sees: and he may take them, one after another, into special treatment; always having one or more, and following up his efforts persistently, as long as there is hope.

Here is a leaf from a pastor's record: —

"In the year 1838, there moved into my village parish a young physician. He came from a neighboring town, where he had been in practice a few years. I had often heard of him, — a young man of fine ability, good manners, and considerable culture; very sure to be eminent in his profession. But he was

sceptical. With much pride of opinion, he loved to talk about Christianity, and bring objections to it, and hold arguments with those who would stand up its advocates. I felt concerned for my parish. I saw that such a man might do great injury to the young men, and, through them, to a whole generation. His winning address, quick wit, withering sarcasm, made him dangerous, — a wolf in my fold. And yet I would not meet him as a wolf, but as a gifted young man, whose early influences had hurt his vision. I sought his acquaintance; made my way to his heart; won his respect and confidence. I made time to meet him as often as I could find opportunity. I avoided controversy and argument about religion, lest he should brace and fortify himself against me. I hoped he might come to me, and voluntarily open his heart. Months passed. At length, one Monday morning, passing his office, I saw him sitting alone, and called upon him. Looking up from his thoughtful mood, said he, 'You are the very man I want to see. Yesterday you gave the best argument for the reality of religion that I ever met. Sit down, and tell me just how these things bear upon your soul.' I did not know what he meant. I said, 'Why, I made no argument yesterday!' — 'Yes,' said he, 'you did. In the close of your morning sermon, in your appeal to us to live more religiously, you looked as if you should die if we did not do better. That look touched me as no argument ever did before. That look was an argument. Now tell me about your foundations and experience.' The door was open to me into his soul. I entered in, and led him to points of view that were new to him. I helped him to see religion, Christianity, Christ, God, immortality, duty, in new lights. He became interested; was a new creature in a new life, his old scepticisms gone; and grand, vital beliefs strengthened his soul. He became a member of our Christian communion, and a helper to his pastor in all good works."

The pastor goes to the sick and the dying to tell them of the soul that can live in its immortality, despite the body's ills and dissolution. He goes with words of Jesus,

with hymn and psalm; and he must go with his soul in his eyes, and his heart on his lips, and each hand a good Samaritan.

A father and son were ministers in distant parishes. The son made a record of best thoughts, that he might have them to help him in last moments, when too weak to think, and get above the body's anguish. At length, the son was summoned to the father's death-bed. He found the old man sinking away. The father grasped his son's strong hand, and said, "Oh! give me a great thought to sustain me in this agony!" — and the son read from the record he had made, "Best thoughts for last moments." The pastor must go to the sick, the weary, the sinking ones, with great thoughts, every one of them a shining angel to help and cheer. That beseeching cry, "Give me a great thought to sustain me," indicates a want in hours of sickness and decline which a pastor must strive to meet. He must seek ways and means to lift up the sinking soul, fettered and weighed down by the sick body. He must go with the dying through the valley, helping them to see lights all along and up beyond; so that it is no longer the dark valley of the shadow of death.

The pastor should be a man among men. He should have a pilot's eye upon the ocean of life, and be enough acquainted with business, politics, statesmanship, to know where truth and right lie, and be ready to speak for them, or, if need be, give up his parish, his living, in their service.

But pastors may meddle unwisely, and stir up strife and bitterness. Alas for those who love to live in a storm, — who go about seeking a martyr's crown! But then, on the other hand, what temptations, in these times, to dodge and hide and lie and keep peace by giving up truth and right to be crucified! Our Scylla and Charyb-

dis are very close together, — almost touch. May God help us to find the way between the fatal extremes!

Passing over much that I will not take time to speak of, — which, perhaps, is too plain to every one's common sense to need to be spoken (all about a pastor's ways and means and plans to do good), — it is to be remembered, that the pastor's sphere is the homes of his parish. His own home should be a model. A bad home in the parsonage, close by the church, will spoil the effect of even good sermons. The parsonage should give the key-note in simple refinement of taste and manners; in a genuine religious spirit; in a loving harmony; in a wise, Christian helpfulness. Happy the parish that has a home in the parsonage, where heaven and earth meet in unison!

Finally, in a word, let me set up the ideal of pastoral influence. I see it symbolized in this picture, so often seen in our houses, of Dante and Beatrice. In her translation by death to spiritual life, she became, to the poetic eye of his mind, the beau-ideal of a divine holiness; and while she, looking to the Father, rose nearer, nearer, to his excellence, he, looking up to her, rose nearer and nearer, both ascending towards the highest.

> "Her eyes fast fixed on the eternal wheels,
> Beatrice stood unmoved; and I with ken
> Fixed upon her. . . .
> Words may not tell of that transhuman change;
> And therefore let example serve, though weak,
> For those whom Grace has better things in store."

Happy that parish which is drawn by loving sympathy to their pastor, while he is constantly ascending into all the sweet and mighty sanctities of earth and heaven, — alluring to brighter worlds, and leading the way!

AFTER THE BATTLE.

A VISIT TO GETTYSBURG.

On Saturday evening, July 4, we saw, in the "New-York Herald" of the same day, the name of our nephew, an officer of a Pennsylvania regiment; and against the name these ominous words, "wounded and missing." We determined to leave the next evening (Sunday) for Gettysburg, to look for him there. I went to Boston to find the Governor, and get a letter to the military authorities of Baltimore. The Governor's house was closed. He had taken the opportunity (so I learned afterwards) of the 4th of July, not to go into the country to rest and enjoy himself, as I then supposed, but to shut himself in the State House with his secretaries, and work all day, undisturbed by callers. The Common was crowded with a great multitude, whose faces would be suddenly illuminated as the electric light would flash upon them. This light, which illuminates every thing within its range for miles, would help our blockaders on a dark night immensely.

Sunday evening, at six, we set out for New York; the cars filled and overfilled with men, whom we supposed to be escaping from the draft, but who were on their return to Worcester and other stations from the 4th-of-July festivities.

In New York at five, A.M., Monday; in Philadelphia at twelve. There we staid till three, P.M., inquiring at the Army Directory of the Sanitary Commission, at the Medical Bureau, at the military bureaus, at the hospitals; but hear nothing of our wounded soldier. So, at three, we go on to Baltimore; and arrive at the Eutaw House at seven or eight, P.M.

The halls of this excellent hotel are full of soldiers, among whom I recognize at once many friends. Massachusetts is well represented at Gen. Schenck's head-quarters. I have no difficulty about the pass to Gettysburg. In fact, almost the first person I see is an old friend, an important member of the Sanitary Commission, who is sending up car-loads of comforts and necessaries for the wounded, and agents of the Commission to distribute them. "You can go to-night at twelve," says he, "as one of our agents." So I decide to go. But as it is possible that the young lieutenant-colonel we are seeking may be in Baltimore, and not in Gettysburg, my wife remains to look for him there, while I go on.

So, about midnight, I find myself in a dark freight-car,— from which, however, I get transferred into a passenger-car by and by,—and am going slowly to the scene of action. Our passenger-car is attached to a long line of freight-cars. There is no conductor to the train, only an engineer. The stops are many and long; for there is but one track. The engine toils up the steep grades, and at last stands still, dead beat. In twelve hours, we had gone about half of the seventy-five miles. Nothing to eat but a piece of bread bought at a wayside inn or grocery. "Patienza!" The sun is going down: it is five o'clock in the afternoon, when we at last stop a mile or two from the town. The first person almost whom I see is the colonel of my nephew's regiment. He tells me that the young man is in the place: "He has lost his right arm, but is doing well. Take this card: you can find him by it."

I go on at once to the town. It is a small one, and I expect to find him at once. But such is the utter confusion which prevails, that I do not succeed till after three hours' search. During that time, I visit the hospitals in the churches, where the men are close as they can lie; I visit

the Provost Marshal's office; I hunt up surgeons; I call at one house after another. But the whole town has been turned inside out and upside down, and no one knows where any one else is. But an officer tells me that one of his friends will be able, in an hour or so, to take me to the place I am seeking. So I employ that hour in going up the Emmetsburg road to visit a part of the field of battle.

It was the decisive battle of the war. One of our generals told me that he had it from one of the Confederate generals taken prisoner at Gettysburg, that Gen. Lee entered Pennsylvania with a highly disciplined army of nearly a hundred thousand men. Gen. Lee assured every one, that he should remain as long as he wished; that there was no earthly power strong enough to drive him back across the Potomac. He expected to meet, conquer, and destroy the Army of the Potomac; then to march on Baltimore, and occupy it, laying it under military contributions; then to march on Washington, and dictate terms of peace in our capital. Such was his plan. Its success depended on his defeating our army; but of that he felt certain. He had defeated it at Chancellorsville by one of his brilliant manœuvres. He considered it demoralized by that defeat and by frequent change of commanders. He knew his own army to be larger, and better disciplined. He believed that he should be able, as before, to select his own position, and break down our army by hurling concentrated masses of troops upon the weakest points. He had from eighty to ninety thousand men; Gen. Meade, from sixty to seventy thousand. It will be seen, therefore, how important this battle was to our cause. If our army had been routed, it is certain that we could not have held Baltimore, — probably not Washington. I was told in Baltimore, that the friends of the Confederates had made all their preparations to welcome the army of Lee. They

were expecting them within a week in that city. There was a home-guard there indeed, and barricades capable of resisting a dash of cavalry, but not of keeping out for an hour a victorious army. I saw these barricades in all the main avenues of the city, and fortifications recently erected on the outskirts of Baltimore, but nothing capable of an effective defence.

We see, then, the greatness of the danger to which we were exposed, and from which we were delivered by the heroism of the Army of the Potomac and the skill of our generals. The more I look at it, the more I deem it the greatest crisis of the war, and the battle of Gettysburg the most decisive battle ever fought on this continent. If the Confederate Army was not destroyed nor captured, let us be consoled: it was turned back, and its pride and power effectually broken down. If Lee had occupied Baltimore and Washington, even the taking of Vicksburg and Port Hudson and Charleston would have been small consolation to us. Let us thank God to-day, then, for the crowning mercy that he vouchsafed us on those bloody but glorious days. As I paced over the field torn with shot, stumbled over unexploded projectiles, and kicked aside the cartridges which lay on the ground where the lines had stood; as I saw the horses and men yet lying where they fell four days before; as I marked some of the points where the great struggle took place, — the lines of Bryant recurred to my heart: —

> "Oh! never shall the land forget
> Where gushed the best blood of its brave,
> Gushed warm with hope and valor yet,
> Upon the soil they fought to save."

It was on Tuesday afternoon, four days after the battle, that I spent an hour on the field. The sun shone brightly over the scene. I was alone, and was glad to be alone.

The town of Gettysburg gave no evidence of having been the scene of any great struggle. No houses had been burned, no walls injured by artillery, not even windows broken. The high discipline of the Confederate Army is attested by this fact. They took bread and food from the inhabitants, but little else. I am sorry to say, that their army probably did less damage in Pennsylvania than ours has often done in Virginia; and the reason is, that a severe and rigid discipline has been enforced by the Confederate generals, which our generals have not been able to imitate. Theirs is a regular army: ours is one of volunteers. Inferior to ours in enthusiasm and intelligence, they are a better machine for fighting purposes. Any man who deserts or flinches is shot: but our good-hearted President allows no such severity among us; and so thousands of lives are lost by disastrous retreats and defeats, in order to save a few deserters from being punished. The awful nature of war requires that it be carried on as war, and not as peace.

So, I say, the little village of Gettysburg, containing between three and four thousand inhabitants, had not suffered severely from the thousands of shell and shot which had been fired directly over it from two hundred cannon in position. I walked up its streets, and saw its ladies sitting in their open doorways, talking, laughing, as though nothing had happened. And, indeed, some of them told me, that, on one of the three days, they did not know the battle was going on till it was over. All the churches of the place had been turned into hospitals. I went into one or two of them, seeking for the young lieutenant-colonel whom I had come to look after. The pews were floored over, and the men lay close together, with every variety of wounds, in the head, the body, the arms, the limbs; but they were all so patient and so quiet, that it touched one's heart to see them.

I found my lieutenant-colonel at last, after two or three hours' search among the ten thousand wounded in and around Gettysburg. He was a graduate of Harvard, 1862; and commanded a regiment of four hundred men in the first day's battle, when the First and Eleventh Army Corps held back, for four long hours, the whole of Lee's army.

This regiment, with two others, making twelve hundred in all, held back five thousand. They were shelled for an hour, and then were under a fire of musketry from the whole five thousand for another hour. Most of the officers were hit, some of them two or three times. Of four hundred men belonging to this regiment, who went into the fight, a hundred and five only came out untouched. The young man of whom I write, the Harvard graduate, commanded his regiment through this fight, and was hit three times; the last time as he was standing in front of his line, waving his sword to encourage his men, when his sword dropped, and he found himself shot through the arm. He went back, tied up his arm himself, then selected an officer to take his place; and, not wishing to take a single man away from the fight, walked alone a mile and a half to the hospital, and reported himself to the surgeon, who amputated the arm. I mention this case, because I happen to know it, to illustrate the spirit in which our young soldiers go into the battle.

I walked up the road from the town, toward the cemetery. All along the way lay torn equipments, broken ramrods and guns and bayonets, cartridge-boxes and cartridges. Here lay in the road a dead horse. In a field, not far off, I saw what looked like a man. I went up, and found a man, in the rebel uniform, lying on his back, his face black as a coal, from exposure to the sun, his hand white, and held up toward me in an attitude which seemed to say, "Help me!" I went on, and came to another. He

was lying crouched together, his gun fallen under him. Some were shot through the head, others through the body. So I walked on, looking at one and another, each lying in a different attitude, each attitude seeming to show the last thought and feeling which was in the mind of the poor fellow as he died. To us, these men are only rebels; but each of them had a home, mother, wife, children. They look out of their cabin-window, like the mother of Sisera, and say, "When will he come back?" The little children say, "When will papa come back? and what will he bring me?" The mother says, "He has gone into Pennsylvania with Gen. Lee, and he will bring back something for us." "Have they not sped? have they not divided the prey?" Poor desolated homes, South as well as North! Long will they look, and look in vain, for the return of those, dear to them as ours to us, who lie undistinguished, cumbering the bloody field.

I went into the Provost Marshal's room to ask my usual question; and, seeing a young man sitting by the window, said to him, "Is that the Provost Marshal?" He answered, "I don't know: I am a Confederate officer." He was one who had just come in and surrendered himself. I looked in his face: he was young and fair, and with a pleasant expression. "Well," said I, "I don't see that you rebels are so very different from us, after all." Still, there is this great difference: They fight for the South; we, for the nation. They fight for what they call independence: we fight for justice, humanity, and universal liberty against cruel oppression. Our officers and soldiers understand more and more that the conflict is between liberty and slavery, between civilization and barbarism, between Christianity and Antichrist. What else supports them all, and gives them so much patience and fortitude? It is the most marked and glorious feature of the war, this angelic

patience, this supreme peace of men who seem to have lost every thing that makes life worth having. I saw a man, whose eyes were shot out, who was as cheerful, and even merry, as a child. I saw men maimed and with broken constitutions, cruelly lacerated, cripples for life; but they all said, "No matter: we beat them." Some asked, "What do the people say at home about it? don't they think we've done a big thing?" One young man, who had lost a foot, said, "I'd rather have lost the other than not have won the victory." When I opened the door of my nephew's room, I confess I trembled. I thought of that lost right arm,— such a loss to a youth in the beginning of life. It seemed almost too hard. But when I saw him so cheerful and contented, and only wishing to get well that he might go back again to his place, with his sword in his left hand; when I saw them all so, and heard these young officers, shot through the back and shoulder and arms and both legs, talking about it as of some grand and glad experience through which they had safely come; when I saw them so modest and so manly, without any undue exultation, but with this earnest satisfaction in having done something really great,— I shared their spirit, and could not grieve any more for their loss. I saw that each lost limb, each scar, each wound, was the cross of the Legion of Honor, to be worn always, as a proof that they had deserved well of their country, as a proof to themselves that they had not lived in vain. These young men, who, had there been no war, would many of them have passed inglorious lives for common objects, have risen to a point of great self-devotion, and are ennobled in soul and heart for ever; so that the old now look to the young for inspiration and consolation. We go to them for lessons of patience and of courage. We catch their nobler fire, and are comforted in their comfort, partaking of their enthusiasm for the good cause. "Out

of the mouths of babes and sucklings hast Thou ordained strength, that thou mightest still the enemy and the avenger."

This war has had one grand effect. It has brought all the best men and women of every section into intimate contact; giving them full knowledge of each other, and strong sympathy with each other. They fight side by side on the same battle-field; they lie side by side in the hospitals, — men of Minnesota and of Maine, of Illinois and Massachusetts; women of New England in hospitals on the Mississippi, or teaching contrabands in Louisiana and South Carolina. This is what is to make the Union more solid and real than ever before. The war of the Revolution, in which men of all the States fought together, was the foundation of the present Union. It made the adoption of the Federal Constitution possible. The present war will make a better Union still. Never was New England so well known, and therefore so much loved and honored, as to-day. At Toledo and in Milwaukie, I lately talked with eminent men who had never seen New England, — Western governors and Congress-men; and they spoke in terms of admiration of Massachusetts, stronger than I ever heard at home. In Baltimore, I found Massachusetts men on the staff of the commanding-general, Massachusetts men in other offices of importance, Massachusetts men in charge of hospitals, Massachusetts men in the Sanitary Commission. When I wanted a pass and transportation to Gettysburg, Massachusetts men were there ready to get it for me. When I wanted information at head-quarters, or at the Medical Bureau, or at military offices in Philadelphia or Baltimore or Gettysburg, there was Massachusetts to help me. Everywhere I met Massachusetts. Massachusetts was on its way to the sick and wounded, in the form of men and women, going to nurse

them; in the form of cars, laden down with hospital supplies; and Massachusetts also came to the front in the form of three of her regiments, nine-months' men, whose time had expired, but who volunteered to go to the army of the Potomac, and who went to Frederic in Maryland, and joined Meade there. These were the eighth, the fifty-first, the forty-sixth, and a part of the forty-third. Give to them all honor.

In the midnight train in which I left Baltimore on Tuesday night, July 7, there were forty or fifty men and women, members of the Christian Commission, on their way to nurse and tend the sick. I learn that they were very useful there. This Christian Commission is doing much good in this way. Of course, it cannot rival the Sanitary Commission in its arrangements for carrying supplies; for the Sanitary Commission has had two years' experience, has the full confidence and co-operation of Government, has an admirably organized system of transportation, and has agents of the most thorough training for their work. Money or articles given to the Sanitary Commission go with unerring certainty just where they will do the most good. The Sanitary Commission also had the privilege of the railroad to Gettysburg for its cars. I rode up with three of its cars loaded with supplies, — one of them called an "Arctic car;" being, in fact, a refrigerator on wheels, carrying ice and fruit and vegetables and fresh meats to the hospitals. Of the Sanitary Commission, I can only say, the more I saw of it, the more I was astonished at its admirable and perfect adaptation to its objects. It was the first organization which had supplies at Gettysburg. It was on the field while the battle was going on. Its agents are sometimes taken prisoners while at their charitable work. It is flexible to every new need, adapts itself to every exigency,

has its agents everywhere, and is now felt by the Government and Medical Bureau to be an indispensable auxiliary in this great conflict. Help it to the utmost; help it regularly: there is nothing better to do.

Who does not see, more and more, how God is educating this nation by all these awful trials? First came disasters to purify and chasten us, and teach us, that, if we would succeed, we must fight, not for our own cause merely, but also for that of justice and humanity; and now victories have come, but come in such a way as that we shall not be too much elated, but only encouraged to carry on the work aright. Then comes this rebellion at home this outbreak in our own cities, to show us that the evil spirit is one and the same in South Carolina and in New York. We have to put down the evil spirit which hates its brother; which despises the black man; which only seeks its own selfish good, and tramples on all rights but its own. That evil spirit has to be rooted out of the land, North as well as South, before lasting peace can return.

It may be that God has worse punishments in store for us. It may be that there is to be civil war at home, or foreign war. But we see this clearly, that "the axe is laid at the root of the tree;" that God is making clean work; that he has shut up against us every door of compromise or concession by which we might escape; that he has trained our young men to a noble spirit of self-sacrifice; that he has given us a noble army of martyrs to lead us up to a high devotion; that he sends chastisements, one after another, as we are able to bear them; that he inspires us with victory, and tempers us with defeat; and that he is doing his work thoroughly, to make the nation what it ought to be.

"Well roars the storm to those who hear
A deeper voice within the storm."

DOCTORS AND DOCTORATES.

We have often thought that the subject of honorary degrees, especially that of D.D., was one which ought to be discussed anew. Are these degrees, as now bestowed, useful or otherwise? Is there any question of right or of propriety connected with giving and receiving them? If they are useless or hurtful, what change can be made in our university system in regard to them?

The question concerning the degree of Doctor of Divinity belongs, moreover, to Christian ethics, as well as to the domain of scholarly propriety. Many good men have thought it wrong to give or receive this title, because inconsistent with the principles of Christian humility and equality laid down in the New Testament. Our Master once said to his disciples, "Be not ye like the Pharisees, who love to be called of men Rabbi. Be not ye called Rabbi; for one is your master, Christ, and all ye are brethren." When a man loves to be called "Doctor," or allows himself to be called "Doctor," does he, or does he not, violate this command? For we suppose the suffix "D.D.," or the prefix "Rev. Dr.," comes about as near being an equivalent to the Jewish title "Rabbi" as one thing can come to another. It was for this reason, probably, that Moses Stuart, one of the most eminent theologians this country has produced, declined this degree when offered to him. Others have done the same; among them, we believe, Andrews Norton and Albert Barnes.

But, on the other hand, it must be admitted that the great majority of wise and good men among us, to whom this mark of respect has been shown, have quietly received it, and allowed it to be applied to them. In most cases, doubtless, it was not because they loved the title, or were

ambitious of the honor, but because they thought it kindly meant, and therefore not to be rejected, or because they did not think it of sufficient importance to be declined. Therefore, such men as William Ellery Channing, Henry Ware, Jr., F. W. P. Greenwood, and others among the honored dead, and such men as James Walker, Ezra S. Gannett, Frederic H. Hedge, William G. Eliot, and others among the wise and good still spared to us, in our own denomination, have not refused the degree. It is difficult for any one else to decline what such men have been willing to accept. It must appear a foolish presumption, an opinionated self-conceit, to pass what seems like an implied censure on such men, by criticising and finding fault with that which they have all been willing to accept.

Nevertheless, no amount of authority can settle permanently a question of right. It still remains to be asked, Are these honors right in themselves, and useful in their influence? Without, therefore, intending disrespect to the university which bestows them, or the many wise and good men who have received them, we proceed to a brief and necessarily superficial discussion of some of the objections to the degree of Doctor of Divinity as now bestowed.

1. This degree apparently conflicts with the principles of humility and equality which should characterize the Christian Church.

All that our Saviour has said concerning his kingdom implies that it is one in which human honors and human praise are not to be sought after. Without pushing this principle to any pedantic extent, without carrying the democratic principle of Christianity beyond Puritanism into Quakerism, it certainly does appear to be a violation of it to accept ecclesiastical distinctions and honors. That good and wise men have done it, and continue to do it, is no sufficient proof that it is right. Almost every religious

reform has been carried in opposition to the example of good and wise men.

2. Again: if not wrong, the degree is useless, because unmeaning. The degree of *Bachelor of Arts* means that a young man has succeeded in going through college. It means that he has been engaged in certain liberal studies for four years; that he has not been so indolent or immoral as to be dismissed before the expiration of his course. The degree of *Master of Arts* means, that, after obtaining the first degree, the youth has *lived* three years longer, and is willing to pay for his diploma. That is something. But what is the meaning of LL.D.? And, especially, what is the meaning of S.T.D., or of D.D.?

(*a*) Does it refer to a man's theological learning? Does it mean that a man is a more *learned* theologian than others? Not so: for some of the most learned theologians never are made D.D.'s; because, perhaps, of some unpopular heresy which they believe, or some unpopular reform which they advocate. On the other hand, we have only to look over the list of D.D.'s in any denomination, to see a large number whom it would be an excess of charity to call theologians at all.

So long as Theodore Parker (who was unquestionably one of the most learned theologians of the day) never received this doctorate, it cannot mean that it is a title bestowed on all learned theologians.

Theodore Parker was a heretic, indeed a heresiarch, a leader and chief of heretics. But he unquestionably was very learned in theology. He knew all that had been written on both sides of each theological question. His library of theology was visited and consulted by the most eminent divines of all sects; and he himself was in constant correspondence with leading theologians of all the sects, with Orthodox Professors in Orthodox Colleges and

Theological Schools, who gladly availed themselves of his great learning, and discussed with him, in person and by letter, all the leading questions of theology and ethics. But he never received the degree of Doctor of Divinity. Hence it is evident, that theological learning, by itself at least, is not signified by this title.

(*b*) Does this title imply, then, that a man is not a heretic, but orthodox, in his religious opinions?

Does it mean, not that the theologian is learned, but that he is sound in the faith? If so, why is the degree given by the same college to men of the most opposite doctrinal opinions; to Trinitarians and Unitarians, to Baptists and Universalists? It cannot mean that the recipient is a sound teacher of the right doctrine, since it is bestowed on those holding every sort of doctrine.

(*c*) Does it mean that its recipient is a faithful laborer in the Christian field? Does it mean that he has grown old in earnest efforts to promote the cause of piety, charity, freedom, justice, temperance, humanity? If so, why do many receive a degree who never have been eminent for these things? and why, for example, do such men as John Pierpont, Samuel J. May, and William Henry Channing, not receive this honor? Some one once said he had rather be damned with Plato than saved with St. Dominic. So one would easily prefer to remain without a title in company with such men as we have named, rather than to receive those which separate him from their company. Most of those, to be sure, who have been honored with this degree, are good and faithful men; but they are not more good nor more faithful than most of the untitled ministers.

The title of D.D., therefore, on the whole, seems to be *insignificant;* that is, it means nothing. It does not mean that a man is learned in theology, or that he is sound in

the faith, or that he has been a faithful laborer in his Master's vineyard. If it means any thing, it usually means that he is one who has a good many friends, and not many enemies; who is not very unpopular; who has lived, a good while, a not too offensive life; who is therefore considered to be, on the whole, a safe man. But there are so many exceptions even to this description, that it hardly seems to mean even this; and therefore, we repeat, the title is one which is too often without any meaning. Strictly speaking, it signifies nothing.

We once heard Dr. Freeman, the venerable minister of King's Chapel, say, that "the degree of D.D. in the Protestant Church corresponded to the sacrament of extreme unction in the Roman-Catholic Church. In the Catholic Church, when a man has reached the end of life, they administer extreme unction: in the Protestant Church, they make him a D.D."

For these reasons, would it not be well for universities to discontinue giving this degree and other honorary degrees, or to give them in a way that would carry a meaning? Let them be given after an examination. If there was an examination held by persons chosen for the purpose, open under some conditions to all, where they could become candidates for the honorary degrees of Doctors in Divinity, in Medicine, and in Laws, then the diploma would have a meaning. It would be a real honor and an advantage to a young man to have received either of them.

This course has been adopted in England by the University of London, founded in 1836. Its object is, not to teach, but only to confer degrees. It has no colleges, but has affiliated to it most of the colleges of the kingdom. It only confers degrees after an examination; not as the result of a course of study, nor *pro causâ honoris*. It has a *Senatus Academicus*, composed of eminent scholars of all

denominations, and boards of examiners, before whom the candidate for a degree is rigidly examined: if he passes these, it is no matter where he acquired his knowledge.* The examinations are strict and thorough; and they really test the knowledge of the candidate in each department. Students are sent from all the colleges of England, including Oxford and Cambridge, to take their degrees at this university.

That some such plan as this had become necessary in England, appears from the condition into which the great universities had fallen in regard to this matter of degrees. Sir William Hamilton ("Discussions," page 436) says of Oxford, "Degrees there are now empty, or rather delusive, distinctions; for the only education at present requisite for all degrees is the private tuition afforded by the colleges in the elementary department of the lowest faculty alone. Of *ten* degrees still granted in Oxford, *all* are given contrary to statute, and *nine* are in reason and law absolutely worthless."

The same writer says, in another place, of Oxford, "Degrees, — privileged certificates of incompetency, — evacuated of all truth, are here lavished without the legal conditions of university instruction and examination."

Scotland, it seems, is no better. In 1830, a Royal Commission of Inquiry reported that "the utter contempt in which the degree of Master of Arts is held in Scotland, and the notorious inefficiency of the examinations under the existing system, have appeared to us to require a change."

We have not yet reached this low state in *our* universities and colleges; but, unless a severe examination precedes the giving of a degree, there is a constant tendency to

* See "New American Cyclopædia."

make it unimportant. There ought to be an examination for the degree of Master of Arts, and for the degrees of Doctor of Medicine, Doctor of Laws, and Doctor of Divinity. These examinations should be open to the graduates of all respectable colleges, who have received a Bachelor's degree. They should be strict and impartial, not conducted by college-professors, but by men of science appointed for that purpose. This would at once redeem the honor from its present doubtful condition, and make it truly honorable.

Meantime, till this is arranged, would it not be well for those who have received the Doctorate in Divinity to avoid, as much as possible, the use of the title? They can easily signify to their friends, that they much prefer simplicity, and that they will regard it as a friendly act to be addressed by their Christian and family name, without prefix or suffix. Does not the simplicity of the gospel make this desirable? To decline, formally, an honor which has been intended kindly, and which is really felt to be honorable, considered in its source, may seem ostentatious humility or ingratitude; but certainly we can avoid using the title ourselves, and we can ask our friends to omit it in writing to us or about us.

When the Doctorate of Divinity was conferred on Henry Ward Beecher, he wrote a short article, expressing his satisfaction at the good-will therein signified, but added that perhaps the chief benefit was thereby already obtained; and that, though to receive the distinction was gratifying, to use it afterward was unnecessary; and that, therefore, he should prefer to be addressed and spoken of as before, — as plain Henry Ward Beecher. This was good sense, and deserves imitation.

THE PICTURE.*

[The following poem, from the "Saturday-evening Gazette," has qualities of blended truth and beauty not often found in ephemeral verses. We reprint it, without having been requested to do so, from our own sense of its merits. — ED.]

A CALM, sweet face, with earnest eyes
And thoughtful brow full arched above it;
A mouth whose graveness won surprise,
Whose tender sweetness made one love it;
A face that told how souls aspire
That look beyond to-day's revealing;
A boy with all of manhood's fire,
A man with all of boyhood's feeling.

They told his life; his honored name;
His spotless worth; his spirit's beauty;
His few, fair years, yet known to fame;
His sacrifice for right and duty;
His earnest love; his winning grace:
And, while they spoke of death and glory,
I only read the silent face,
And dreamed its eyes told all the story.

The soul that waited not for time,
But sprang at once to perfect flower,
When the first peal of Freedom's chime
Rang out for the appointed hour;
The answering cry, the answering hand,
Whose honor brooked no base delay,
But, free for God and native land,
Flung life, and all it loved, away:

Yet saw, beyond his loss, the gain;
And laid, with hands that could not falter,
His blessed gift of love and pain,
An offering fair, on Freedom's altar;
Wrapped all the Future from his sight,
Thrust back the ties he might not sever,
Then, proud as one who walks in light,
Gave up himself to God for ever!

SOUTH QUINCY, August, 1863. MARIE.

* Of William Lowell Putnam, at the Boston Athenæum.

BOOKS RECEIVED

Since our last Notice.

ommon Prayer for Christian Worship. In ten services for morning and evening, with special Collects, Prayers, and occasional Services. Boston: Walker, Wise, & Co. 1863.

ubstance and Shadow; or, Morality and Religion in their relation to Life: an Essay on the Physics of Creation. By HENRY JAMES. Boston: Ticknor & Fields. 1863.

'oman and her Saviour in Persia. By a returned Missionary. With fine illustrations, and a Map of Nestorian Country. Boston: Gould & Lincoln. 1863.

loral Culture of Infancy, and *Kindergarten Guide.* With music for the plays. By Mrs. HORACE MANN and ELIZABETH P. PEABODY. Boston: T. O. H. P. Burnham. 1863.

ut-door Papers. By THOMAS WENTWORTH HIGGINSON. Boston: Ticknor & Fields. 1863.

he Soul of Things; or, Psychometric Researches and Discoveries. By WILLIAM and ELIZABETH M. F. DENTON. Boston: Walker, Wise, & Co.

nitarianism in the Present Time: its more important Principles, its Tendencies, and its Prospects. By JOHN ORR, author of "Theism," &c. Boston: Walker, Wise, & Co.

ilian. Boston: Ticknor & Fields.

We have carefully perused the "*Book of Common Prayer r Christian Worship,*" prepared by Rev. JAMES MARTINEAU r the Unitarian churches in London, and reprinted here by 'alker & Wise. Although it is our business to criticise every ing, and pronounce a judgment on all books after half an our's reading, and although our friends who are thinking of troducing a Service-book into their churches may very roperly ask the "Monthly Journal" to assist them in their oice, yet we hesitate in doing so. The difficulty is this, — the lue of such a book can only be known by *using* it; cannot known by reading it. On the whole, and in general, we can ly say, that this seems to be *as good a book of its kind* as y that we know.

There are three kinds of Service-books. 1st, Those which aim at conformity with the service of the universal Church. With these books, the object is to have the same forms of prayer going up simultaneously from all Christian communities in all lands, and these the most ancient and time-hallowed. Hence the Roman Mass has aimed at uniformity; the Common-prayer book of the Church of England has aimed to cleave as near as possible to the Mass-book, but with alterations; the Episcopal Church in America has altered its Prayer-book as little as possible from that of the Church of England; the Stone-chapel Prayer-book, and those of Dr. Samuel Clarke and Theophilus Lindsay, have done the same, varying as little as possible from the Episcopal form. In all these books, *uniformity* is the object. It has great advantages for the imagination and the heart. It makes the Church above, the Church below, the Church around us, the Church which is to be, of one communion. We repeat the words on which have lifted to God the aspirations and confessions of million hearts, when we repeat these old *Te Deums* and Litanies.

The second class of Service-books seeks greater variety, by adding new forms of service to that in use in the Church of England. But each service is arranged for the whole period of worship; so that, if the minister, for example, selects the first service or the second, he must read the one he selects to the end. He cannot combine a part of one with a part of another.

The third class of Service-books is that in which a large number of Litanies, Canticles, Prayers, and Psalms are given, and the minister is left free to combine them at his convenience, for each day. Thus the minister makes a service for each Sunday, longer or shorter, more or less liturgic, more or less responsive, according to the time, the circumstances, the character of the congregation. This last kind of book seems to us best suited to societies like ours, who have not been trained, by long usage, to liturgic forms. It gives a boundless variety. It gives opportunity for a minimum or a maximum of liturgic forms. If the congregation which is assembled is prepared to respond, a service with responses may be chosen; if not, not. Practically, we regard this sort of Office-book the best.

Mr. Martineau's Service-book belongs to the second class. It furnishes ten complete and excellent forms. Then follow Collects for the Christian year. We should object to this part of the book, that these Collects have often no particular adaptation to their days, and that the Christian year is left singularly meagre. *Sixteen* Sundays are characterized simply as the first, second, &c., after Christmas. There is, we imagine, no special religious interest attached to the ninth Sunday after

Christmas, which does not belong to the tenth or eleventh. So we have *twenty-six* Sundays qualified only as the first, second, &c., after Whitsunday. ALL SAINTS' DAY does not appear in "the Christian year," though there is a prayer for "All Saints" in another place. Why not have, in the Christian year, the festivals of the great apostles, Peter, James, John, Paul; the festival of Mary the Mother; one collect for the Magdalen; and others, if you please, for the great doctors, teachers, apostles, missionaries, of the Church; for Augustine, Jerome, Ambrose, Athanasius; for Luther, Savonarola, Swedenborg, Wesley, Channing; for the Reformation, the Pilgrim Fathers, the conversion of the Germans, &c.?

Mr. and Mrs. Denton's book, called "*The Soul of Things*," is an attempt to carry further Dr. Buchanan's experiments, to which he gave the name of Psychometry. According to these experiments, a letter, held in the hand of a susceptible person, would convey to the mind a very vivid and distinct idea of the character of the writer. The experiments in this book propose to show, that all the objects of nature have received impressions from the past, and contain an experience and history, which can be detected and revealed by persons of proper aptitudes. How far this is true, remains to be verified by further observations. We, at least, are not at present prepared to affirm or deny any thing concerning it.

Mr. Higginson's "*Out-door Papers*" is a very proper companion-volume for Winthrop's "Life in the Open Air." They are written with great spirit, beauty, and power.

Mr. Orr's book treats in a large way, and with few minutiæ, of modern Unitarianism; and may be considered as a supplement, from a mere transcendental point of view, of Dr. Ellis's "Fifty Years of Unitarian Controversy."

"*Substance and Shadow*," by Mr. James, is a highly metaphysical book on a highly practical theme, with a very experimental basis and a very religious purport. Mr. James adopts too much the bullying style of rhetoric, and so repels readers of taste from considering the important questions he has to discuss. He deals much in paradox. His aim, as in other of his books, is to denounce the moral law, to show the fallacy of merit, the emptiness of virtue so called: therefore the same aim as that of Paul, Augustine, Luther, and all those who have preached justification by faith; but not the same aim as Swedenborg, whom he, nevertheless, takes singularly enough for his patron and master.

The little book, "*Woman and her Saviour in Persia*," is a very interesting contribution to the history of Christian missions.

The state of the Nestorian Christians is amply illustrated, and many touching anecdotes are related of individuals. Perhaps these missions attempt too much the reproduction of the New-England type of Calvinism, a type by no means adapted to the Asiatic mind. Still, the success of those earnest and devoted laborers was great; and they have reason to thank God for the good given them to do for him.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 13, 1863. — Present, Messrs. Stebbins, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Sawyer, Norton, Smith, and Fox.

The Committee on New-England Correspondence presented a letter from Rev. A. D. Wheeler, D.D., of Brunswick, Me., asking aid for his society; and, in accordance with their recommendation, an appropriation was made, for the present year, of $100.

The same Committee also presented an application for aid from the society in Sudbury, Mass.; but stated that all the information required in such cases had not been given. The Secretary was therefore instructed to notify the society of this fact; and the Committee were authorized, should the information when furnished prove satisfactory, to pay to them the sum of $50.

In compliance with the request of the society in San Francisco, Cal., the Treasurer was directed to pay $400, from their recent contribution, to the society at Yonkers, N.Y.

The President read portions of a letter recently received from Rev. William G. Scandlin, in which he stated that he could see but little chance of continuing his missionary labors longer than through July, — which would close the three months for which he was appointed, — on account of the necessity of then returning to his parish.

After a general expression of opinion as to the great value of Mr. Scandlin's services, a vote was unanimously adopted, stating that, in the judgment of the Board, it was of the utmost importance he should continue longer in his present work.

A Standing Committee of three, on Army Missions, was then appointed, to take charge of all matters connected with that department; and they were instructed to make, if possible, some arrangement by which Mr. Scandlin should be retained as the army missionary of the Association. Messrs. Stebbins, Ware, and Sawyer were chosen as members of this Committee.

An application from Rev. Samuel J. May, for books for a society at Memphis, N.Y., was referred to the Committee on Publications and the Secretary, with full powers.

The salary of the Secretary, which was referred to the Board by the Association at their annual meeting, was fixed at $1,400.

After the transaction of other business, the Board adjourned.

Aug. 13. — Present, Messrs. Stebbins, Barrett, Hinckley, Sawyer, Smith, and Fox.

The Committee on Western Correspondence presented an application for aid, from M. De Lange, Esq., in behalf of the society in Pittsburg, Penn.; and the Treasurer was authorized to pay to them $100, the amount asked for, should the usual questions be answered to the satisfaction of the Committee.

In compliance with the request of the Board of Instruction of the Meadville Theological School, an appropriation of $100 was made towards the support, the present year, of the preparatory department in that institution.

The Committee on Publications reported that the edition of a thousand copies of "The Soldier's Manual of Devo-

tion," authorized by the vote of May 11, had been published at St. Louis, under the direction of the author; but that, as he had added twenty-four pages of new matter, the expense had been somewhat greater than the vote provided for. As the additions to the work met with the approval of the Board, an appropriation was made sufficient to cover the whole cost of the edition.

Authority was given to the Committee on Publications, to print, with money belonging to the Army Fund, any new tracts for soldiers, which they might approve.

The Committee on Army Missions reported that some action was required concerning the salary of Mr. Scandlin, as the three months for which he was appointed had expired, and he was still a prisoner at Richmond.

It was then voted, that, so long as Mr. Scandlin remained in the hands of the rebels, his salary should be continued, and should be payable to his wife.

Other business was transacted; and then the Board adjourned to Monday, Sept. 14.

INTELLIGENCE.

Mr. JOHN B. BEACH, a graduate of the Meadville Theological School in the class of 1861, who has had charge of the society in Austinburg, Ohio, for the past year, was ordained as its pastor on Sunday, June 21. The order of services was as follows: Introductory prayer, and reading of the Scriptures, by Rev. S. B. Flagg, of Kalamazoo, Mich.; sermon, and prayer of consecration, by Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; charge to the candidate, and address to the people, by Rev. Carlton A. Staples, of Milwaukee, Wis.; right hand of fellowship, by Rev. S. B. Flagg; concluding prayer, by Rev. A. G. Hibbard, of Aurora, Ill.; benediction, by the pastor.

Rev. JOHN K. KARCHER, formerly of Toronto, Can., has accepted a call from the society in Nantucket, Mass.

The ELEVENTH ANNUAL CONFERENCE of the Western Unitarian Churches was held at Toledo, Ohio; commencing on Wednesday, June 17, and continuing through the four following days. The officers elected for the ensuing year were as follows: President, Rev. George W. Hosmer, D.D., of Buffalo, N.Y. Vice-Presidents, Adam Elder, Esq., of Detroit, Mich.; and Samuel Greely, Esq., of Chicago, Ill. Corresponding Secretary, Rev. Martin W. Willis, of Quincy, Ill. Recording Secretary, Rev. Sylvan S. Hunting, of Detroit, Mich. Treasurer, B. F. Stamm, Esq., of Detroit. Executive Committee, Rev. A. D. Mayo, of Cincinnati, Ohio; Rev. Robert Collyer, of Chicago, Ill.; Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. Richard Metcalf, of Meadville, Penn.; and Rev. John H. Heywood, of Louisville, Ky.

The ANNIVERSARY EXERCISES of the Meadville Theological School were celebrated on Thursday, June 25. The following essays were read by the graduating class: The Prophet and the Statesman, by Mr. Francis E. Abbot, of Boston, Mass.; the Church of a Free People, by Mr. George Batchelor, of New Bedford, Mass.; the Truth conquers through Sacrifice, by Mr. Stephen H. Camp, of Rochester, N.Y.; Intuition and Logic as related to Faith, by Mr. Everett Finley, of Springfield, Ohio; Reform in Theology, by Mr. Allen O. Fuller, of Warren, Ohio.

On Thursday afternoon, Mr. Stephen H. Camp, who had accepted the chaplaincy of a colored regiment, was ordained to the work of the Christian ministry at the Unitarian Church. The order of services was as follows: Invocation, by Rev. William L. Chaffin, of Philadelphia; reading of the Scriptures, by Prof. George L. Cary, of Meadville; sermon, by Rev. Nahor A. Staples, of Brooklyn, N.Y.; ordaining prayer, by Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; charge, by Rev. Richard Metcalf, of Meadville; right hand of fellowship, by Rev. Carlton A. Staples, of Milwaukee, Wis.

Rev. CHARLES G. AMES, formerly of Bloomington, Ill., has accepted a call from the society in Albany, N.Y.

The UNITARIAN CHURCHES OF MAINE held a convention, for preaching, conference, and prayer, at Farmington, in that State, on Tuesday and Wednesday, July 7 and 8.

The ANNUAL VISITATION of the Cambridge Divinity School occurred on Tuesday, July 14. The essays read by the graduating class were as follows: The Influence of the Monastic Orders, by Mr. William Brown, of Concord, Mass.; the Unwritten History of Christ, by Mr. Charles A. Humphreys, of Dorchester, Mass.; Dogma, Ritual, and Practical Philanthropy, as Bases of Christian Union, by Mr. Milton J. Miller, of Springfield, Ohio; the Everlasting Gospel, by Mr. David H. Montgomery, of Syracuse, N.Y.; the Word of God not Bound, by Mr. Israel F. Williams, of Taunton, Mass.; the Religious Experiences of Martin Luther, by Mr. William W. Newell, of Cambridge, Mass. — Previous to the Visitation, Mr. Charles A. Humphreys, of the graduating class, who had been appointed chaplain of the Second Regiment Massachusetts Cavalry, was ordained to that work, at Divinity-Hall Chapel. The order of services was as follows: Introductory prayer, and reading of the Scriptures, by Rev. George L. Chaney, of Boston; ordaining prayer, by Rev. George R. Noyes, D.D., of Cambridge; charge, by Rev. John F. W. Ware, of Cambridgeport; right hand of fellowship, by Rev. Ed. H. Hall, of Plymouth; hymn.

Rev. ROBERT MOORE has resigned the charge of the society in Keokuk, Io.

Rev. LIVINGSTON STONE has accepted an invitation to take charge of the society in Charlestown, N.H., for one year.

Rev. WILLIAM B. SMITH has resigned the charge of the society in Fall River, Mass.

The following Unitarian clergymen have been drafted: Rev. Benjamin H. Bailey of Dedham; Rev. Daniel Bowen of Hingham; Rev. Caleb Davis Bradlee of Roxbury; Rev. Charles H. Brigham of Taunton; Rev. Charles W. Buck of Boston; Rev. Charles Bugbee of Ashby; Rev. Moncure D. Conway of Concord; Rev. Henry W. Foote of Boston; Rev. T. B. Forbush of West Roxbury; Rev. Ed. C. Guild of Canton; Rev. Augustus M. Haskell of Salem; Rev. Caleb B. Josselyn of Malden; Rev. Calvin S. Locke of West Dedham; Rev. Charles Lowe of Somerville; Rev. Sidney H. Morse of Cambridge; Rev. Charles Noyes of Brighton; Rev. William J. Potter of New Bedford; Rev. James Sallaway of Billerica; Rev. Loammi G. Ware of

Boston; Rev. Charles B. Webster of Neponset; Rev. Ed. I. Galvin of Brookfield; Rev. Eugene De Normandie of Littleton; Rev. William L. Chaffin of Philadelphia, Pa.; Rev. C. C. Everett of Bangor, Me.

Rev. ABIEL A. LIVERMORE, having been appointed President of the Meadville Theological School, has accepted the office, and will enter upon his duties at the commencement of the next term.

Rev. WILLIAM G. SCANDLIN, the missionary of the American Unitarian Association to the Army of the Potomac, was taken prisoner by the rebels, near Emmittsburg, Md., July 5. When captured, he was in company with Dr. Alexander M'Donald, an agent of the Sanitary Commission, and had charge with him of a wagon-load of goods belonging to the Commission, which were intended for the hospitals at Gettysburg. Mr. Scandlin was last heard from July 21, when he was confined in the Libby Prison at Richmond, but was in a thoroughly ventilated room, was well treated, and hoped very soon to be unconditionally released.

ACKNOWLEDGMENTS.

1863.			
June 17.	From	Society in Waltham, as a donation, additional	$3.00
„ 22.	„	Rev. Frederic Huidekoper, for books	33.37
„ 23.	„	Society in Sherborn, for Monthly Journals	13.00
„ „	„	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	286.27
„ 25.	„	Rev. T. S. King's Society, San Francisco, Cal., as a donation	1,000.00
„ 29.	„	Society in Newport, R.I., for Monthly Journals	40.00
„ „	„	„ „ Medfield, for Monthly Journals, additional	5.00
„ 30.	„	Mount-Pleasant Society, Roxbury, for Monthly Journals, additional	3.00
July 2.	„	Miss Lydia S. Gale, to make herself a life-member	30.00
„ „	„	W. H. Brooks, as a donation, including $1 to make himself an annual member	5.00
„ 3.	„	Rev. W. H. Knapp, as a donation	1.00
„ 6.	„	Joseph Winsor, to make himself an annual member	1.00
„ 7.	„	a friend, for Madras Mission	1.00

July	9.	From Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund		$28.00
„	„	„ Society in New Bedford, as a donation		200.00
„	„	„ Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals		58.00
„	11.	„ Rev. J. K. Karcher, to make himself an annual member		1.00
„	„	„ Society in Somerville, for Monthly Journals, additional		1.00
„	13.	„ Society in Dublin, N.H., as a donation, including $5 to complete life-membership of Jonathan K. Smith, and also annual memberships of D. Mason, Mrs. J. Greenwood, D. Fiske, J. Piper, R. Piper, and I. Adams	$15.00	
		For Army Fund	2.00	
		„ Monthly Journals	4.50	
				21.50
„	17.	„ Society in Stow, for Monthly Journals		7.00
„	„	„ Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals, additional		1.00
„	18.	„ "Benevolent Circle" of Society in Littleton, to make Deacon John M. Hartwell a life-member		30.00
„	20.	„ Philemon Putnam, as a donation		5.00
„	24.	„ a member of the Arlington-street Society, Boston, as a donation		50.00
„	„	„ Rev. T. C. Adam, to make himself an annual member		1.00
„	25.	„ Society in Bangor, Me., for Monthly Journals	$75.00	
		For Army Fund	25.00	
				100.00
„	„	„ Rev. S. B. Stewart, to make himself an annual member		1.00
„	30.	„ Society in Framingham, as a donation		30.00
Aug.	4.	„ „ East Bridgewater, as a donation		25.85
„	7.	„ „ Toronto, C.W., for India Mission		12.70
„	8.	„ Edward E. Bourne, Kennebunk, Me., to make his wife, Susan H. Bourne, a life-member		30.00
„	„	„ Susan H. Bourne, to make her husband, Edward E. Bourne, a life-member		30.00
„	13.	„ Rev. S. W. M'Daniel, to make himself an annual member		1.00

ARMY FUND.

June	2.	From L. S. G., for circulating tracts	$10.00
July	6.	„ Rev. William Mountford	10.00
„	„	„ a friend, towards support of Rev. William G. Scandlin	100.00
„	11.	„ a friend in Maine	3.00
„	13.	„ Society in Dublin, N. H. (acknowledged above)	2.00
„	25.	„ Society in Bangor, Me. (acknowledged above)	25.00
„	30.	„ a friend	1.00
Aug.	13.	„ Society in Westford	15.26

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THE

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JAMES FREEMAN CLARKE, Editor.

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1863.

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OF THE

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The Office of the Treasurer, Charles C. Smith, Esq., is also at place; and all letters for him, on business connected with the Associat should be addressed to him as "Treasurer of the American Unitai Association, 215, Washington Street, Boston."

THE

MONTHLY JOURNAL.

VOL. IV.] BOSTON, OCTOBER, 1868. [No. 10.

ALL TRUE LIFE A WARFARE.

BY THE LATE REV. RICHARD PIKE.

REV. iii. 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

I DO not profess to understand the book of Revelation. To most persons, — even those who are learned in the Scriptures, — it is, in a large measure, a sealed book. The time may come, however, when its mysteries shall be unravelled, and it shall be found to be a deep fountain of wisdom and knowledge; but at the same time, even to us, to whom this period of a profounder insight has not yet come, it may not be without its uses. At all events, we may safely go to it for instruction, with the certainty of finding ourselves repaid for any thought we may give to it. Indeed, there are seasons when the religious mind is refreshed and re-invigorated by having been lost in its grand although mystic vision.

Of the text, I shall attempt no other interpretation than that which its reading obviously suggests. Addressed, according to the Apostle John, — being himself in the Spirit on the Lord's Day, — by the Saviour himself to the angel

of the Church of the Laodiceans, it contains a statement of most important facts in Christian discipline and nurture. In the first place, it is a declaration of the fact, that all true life — all life that fulfils, in any good degree, life's great end — is a warfare, a struggle, — resistance to evil. "To him that overcometh will I grant to sit with me in my throne." And, in the second place, it is a declaration of the fact, that, in moral or spiritual victory within the domain of one's own mind, a certain moral or spiritual power is acquired, which makes that man a true king and priest of God, to whose sovereignty no human calculation can assign any limit. The statement of the text, that to him that overcometh will Christ grant to sit with himself in his throne, just as he overcame and is set down with his Father in his throne, is a declaration, that in proportion as any one elevates himself spiritually, and that by overcoming the evil that is within him, and resisting the evil that is without him, he attains to the honor and the responsibility of a heavenly ministry to the lives and characters of his fellow-men.

Let it be considered, now, that spiritual freedom is not only the highest kind of freedom a man can possess or enjoy, but it is that very freedom of which we all are ever most in need, and that of which the world is ever most in need, — mankind everywhere. This freedom we do not find ourselves possessed of when we first come to the age of self-consciousness. Very true, we call ourselves, and stoutly claim to be, free moral agents, and that by original endowment, — the free gift of our Creator; and it is not to be denied, that we are free moral agents: but, at the same time, as we ordinarily find ourselves in society as we are when we first come to the conviction that we are free moral agents, are we morally free? Passion, appetite, desire, the love of gain, the love of pleasure, the love of applause, and how many perverse feelings, — do they not

sway our hearts in turn, sometimes in defiance of what reason suggests and reason declares, and sometimes against the sharp rebukes of conscience? Is it not so, I ask? Yes: I repeat, we are free moral agents; we feel ourselves to be; we feel that, within ourselves, we possess the power to control ourselves; that we can, at our pleasure, do this or do that; that we can give our thoughts, now to one subject, now to another; that we can put forth our hand, or withhold it, just as we see fit. We all feel that we possess this power; that it is ours, and nobody can take it from us: and yet, as a matter of experience, is it not equally clear to us all, that there is not perfect harmony between our inward and our outward life; that motives, other than those which reason and conscience approve, control our minds, and influence our conduct, sometimes; and that often we do that which we allow not; and what we would, that we do not? However it may be with our free moral agency, do we at all times maintain a perfect control over ourselves? Certainly that man can scarcely be called morally free who permits sense or appetite or passion to have in any degree the mastery over his mind. That man is not morally free who yields to outward circumstances; who suffers himself to be borne along by the current of events; who is in bondage to habit and fashion and popular opinion. That man is morally free who does not make truth and justice and right the authority which he acknowledges, and the law which he obeys; who is not indeed jealous of his own freedom; and who does not indeed regard empire over himself as something nobler than the empire of the world.

II. I remark, in the second place, that moral freedom is an attainment, — a state or condition of the mind and heart and will, of the reason and conscience and affections, in which one brings himself, and into which one is brought, by struggle and effort; by wisely using the means providen-

tially given to us, divinely supplied, to that end; by setting himself to work resolutely, and persevering in it, in spite of opposition and discouragements and apparent failure. It has pleased our heavenly Father, in appointing our several fortunes in this present life, to encompass us with many difficulties, and allurements to evil; to place us in a world where wrong-doing often brings in its train wealth and distinction; where duty is always rough and perilous; where there are many hinderances to the exercise of conscience; where the body often embarrasses the mind, and matter, ministering to the senses in a thousand forms, interposes obstacles to the highest spiritual activity. Do we not all find it so? and are there not seasons when we all confess it on our knees, in tears and humility? By no act of our own, by no fault of our own, we find ourselves, from our birth, in the midst of influences which are constantly threatening our moral integrity, and contriving to defraud us of moral freedom; without which, never is the kingdom set up within us: and he only is free, or becomes free, who by self-conflict, by moral resolution, upheld and aided, of course, by faith in God and his quickening and sustaining grace, the life and the love of Christ working in him and doing the work for him, successfully resists all these influences, and withstands, with a manly heart and will, every obstacle to his spiritual disinthralment, whether it be passion and desire within, or allurement without; and so places himself on a vantage-ground, which gives him a needed control over all. Oh mysterious fortune of human life! Who can understand it wholly?

True moral freedom has been defined, by a distinguished writer, to be moral energy or force of holy purpose put forth against the senses, against the passions, against the world, and thus liberating the intellect, conscience, and will, so that they may act with strength, and unfold them-

selves for ever. The essence, then, of spiritual freedom, is power, inward power, self-control, reason, conscience, and will, acting in harmony, and so securing the integrity of the spiritual nature.

I repeat, moral freedom is an attainment, like every other positive good we possess or enjoy here on earth; something which every one must work out for himself; what no one can give to another, although we can all help one another in the undertaking. It is what God himself confers on no one, independently of his own agency in seeking it. The circumstances amid which we are all placed are such, that there is something for each one of us to overcome, that we may be morally free; something for us to come into conflict with, to contend against, to resist; some feeling, some disposition, some desire, some passion, some appetite, some habit, some temptation, some besetting sin: with one person it may be covetousness, which is idolatry; with another, ambition; with another, pride; with another, self-conceit; with another, jealousy; with another, petulance; with another, indolence. It may be one, or more than one, of these, or all in succession, and other shacklings of the spiritual nature likewise, — obstacles, all of them, to be overcome in the heavenly training of the soul.

Again: what higher privilege can a mortal man enjoy, what loftier elevation can a mortal man reach, than that of this same moral or spiritual freedom? Christ the Saviour attained it, and he is set down with the Father in his throne. He overcame, and this was his distinction and reward. Yes, — blessed ministry of love and condescension and self-sacrifice that he undertook and finished here on earth! — he overcame. He was tempted like as we are, touched with the feeling of our infirmities, and perfected through suffering. He had trial of danger and want and

sorrow, — of every evil to which we are exposed, of every weakness to which we are subject. Whatever may have been his nature, he was as a man among men during the whole period of his earthly sojourning; only he knew no sin. Christ the Saviour overcame, and as Christ the Saviour he overcame; and so may we contemplate him as overcoming ever. In the wilderness of his temptation, he overcame; when, almost famishing with hunger, after a forty days and forty nights' fasting, he might have commanded the very stones lying about him to be made bread, then he overcame; when still unknown, and without followers, he might have made some signal display of his supernatural power, such as throwing himself from a pinnacle of the temple, and falling unhurt, and thus attract to himself the astonishment and superstitious devotion of the world, then he overcame; when, still despised and rejected of men, he might have asserted his authority over all the kingdoms of the earth, and clothed himself in all the magnificence of temporal power, then he overcame. The scene changes. He leaves the mountain and its temptations behind him; and in the consciousness of a freedom which all the powers of darkness could not take from him, and in the consciousness of divine strength and of a divine purpose, he went forth to the work which had been given him to do, still to overcome, however, and to overcome; but his battling now is with the powers of darkness, that organic presence of evil, of sin, with which our poor human nature is so terribly burdened and threatened. But the end is not yet. Behold him in Gethsemane, — that garden of intensest mortal struggle, — his very heart riven with anguish, and his body sweating great drops of blood, in view of the cruelties that awaited him, of the cup which could not pass from him: then he overcame. Behold him once more, on the cross now, railed at, mocked, scourged,

the object of every indignity human nature could invent: then, too, he overcame. And to him it is granted to sit down with the Father in his throne; to him is given authority, dominion, power, over mankind, over the world, such as it belongs to the Father to exercise, — power to move human hearts, to awaken human sympathies, and to change human souls into a divine likeness. The authority, dominion, power, which Jesus shares with the Father, is that mighty influence which he is exerting this day throughout the world by the power of his religion and the efficacy of his life in renewing, elevating, and ennobling the human race. In a far profounder sense than we know or can understand, the place which he occupies this day in the affections of Christendom, in the homage of a believing world, he earned for himself by overcoming. The Father granted it to him because he proved himself worthy. True, he was the Son of God, and the Messenger of the Divine Love and Mercy to man; and I undertake not to solve the mystery of his incarnation. When he came a Saviour in the world, he took not upon him the nature of angels, but the seed of Abraham; and it was as the seed of Abraham that he passed through the discipline of earth, and overcame, and was given a seat in his Father's throne. "I see, and I adore;" but I cannot understand. "Being found," says the apostle, "in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Whatever may be our individual opinions of the nature of Christ, or whatever may have been in reality his nature,

it is as the seed of Abraham that we must regard him, when we contemplate him as our example, as our strength, and our encouragement. It was as the seed of Abraham that he finished the work that was given him to do in the flesh, that he labored and suffered, that he was tempted, and that he overcame, and earned for himself the glory that everywhere attaches to his name; the seed of Abraham, exalted, it may be, by its indwelling life, far above what Abraham was or what Abraham could conceive; still the seed of Abraham.

Therefore, — and this is the vital, practical consideration from the discussion of this occasion, — therefore it is permitted unto us, indeed our noblest distinction, cumbered as we are with human infirmities, and beset with temptations on every side, to aspire to a participation in the authority and dominion which the Saviour exercises over mankind, — to a seat in his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." According to this teaching, Christ does not separate himself from his disciples, but makes himself one with them, — "I am the vine, ye are the branches," — and offers to them a full share in all his glory and honor. Such is our encouragement and our exceeding great reward in Christian discipleship. Goodness is the same everywhere; virtue is the same everywhere; spiritual freedom is the same everywhere, — the same thing in the Father and the Son, in the Redeemer and the redeemed, in the teacher and the disciple, even as all light there is in the world is the same light of the sun from which it all proceeds. And here is where all Christian disciples may share in the same sovereignty, and all may exercise the same authority, and all work in the same great work. So far as you or I, my hearer, overcome as Christ the Saviour overcame, and thus

vindicate the greatness of our natures as he did the divinity of his, we live to the same purpose, we labor to the same end, and we share with him in the moral regeneration of the world. How this oneness of life with Jesus Christ, and, of course, oneness of sovereignty with him, is symbolized by the communion of the Supper, whose affecting elements are now spread before us! "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Again: in this work of overcoming, of resisting evil, in this work of placing ourselves on the high vantage-ground of spiritual freedom, which is the great work of life, the Saviour is at the same time our example, our encouragement, as well as the divine grace that is within us. But not Christ alone: the apostles' glorious company, and all the martyrs' noble host, all faithful believers and confessors of all ages, share with him in the glory and honor of his throne. They, too, are our example and our encouragement, and a power truly spiritual. Among the means which God every day is blessing for the regeneration of the world, for the emancipation of the human race from sin and sense, the tears of the great and good of earth can never be held in any inferior regard. There is a divine efficacy in them,—a power to move our hearts and arouse our sympathies. Living or dead, they are the world's benefactors and the world's renovators. Virtue never dies; spiritual freedom, as a principle in the soul, can never be destroyed. Once incarnated, they never leave the flesh. All men, the very worst of men even, honor, yea, they reverence, moral principle. The virtue that has been tested; the strength that has overcome temptation, and withstood the allurements of the world; that has been proved to be mightier than all the kingdoms of the earth, and the glory of them,—no man dares to decry this; no

man finds it in his heart to do otherwise than have it in profoundest homage.

It is thus that the great and good share with Christ in his throne. By their virtues, by their strength of principle, by their adherence to right, and resistance of evil, they affect us in somewhat the same way that he does by his character. They incite us to generous purposes; they awaken within us holier desires; they elevate our aims, and exalt our ideas of life. Who can read the biographies of Pascal, of Fénélon, of Wesley, of Clarkson, of Swedenborg, of Follen and Channing and Tuckerman and the Wares, and scores and scores of such, found in every branch of the Christian Church, of whom the world was not worthy, and not have his better feelings deeply moved by the divinity which lived in their lives and spoke in their words and acted in their noble deeds? They do indeed sit with Christ in his throne, and with him sway the sceptre of spiritual empire over mankind. Their spirits govern, although their clay be cold. What is more noble to the contemplation, what more quickening, more elevating, to our higher natures, than firm, consistent, unwavering adherence to principle, — that moral energy and force of holy purpose which can sacrifice worldly distinction, fortune, personal comfort, even life itself, to truth and right? In such principle, there is power to move the world, — a power which does move the world.

In view of what I have said, I remark, in the first place, in conclusion, that the true end of life is to educate, draw out, and perfect the higher principles of our nature. To this end, God placed us in this world; a world of temptation and hardship and trial; a world in which we are exposed to evil influences on every side, which sadly try our principles, and menace our souls; a world in which we become virtuous only by overcoming evil; in which every

true good we come to possess we are obliged to earn for ourselves, and that not without trial and suffering, self-conflict and self-denial. We take not one single step in the true path of life in which we do not find obstacles to overcome, temptations to resist, sins to vanquish. Sad indeed is this our mortal life, in view of the evils which beset our path, and the dangers to which we are exposed, seemingly hinderances to spiritual progress every day met; but glorious, and how glorious, is this same mortal life, in view of that strength and freedom which these very evils of life have imparted to our higher natures!

I remark again, that, in this very state of things, we behold the divine goodness. The means are adapted to the end. We are not encompassed with evils, we have not trials of temptation and sorrow, merely that we may suffer, but that we may become virtuous; that we may be fitted for the several spheres of life in which a good God has placed us; that we may give to our spiritual natures the development and growth of which they are susceptible, and thus raise ourselves in the scale of moral being into fellowship with Christ himself, who is our life. Moral, spiritual excellence, — let us not overlook the great truth, — that to which we give the homage of our hearts, is not, and from its nature cannot be, an instinctive, irresistible feeling infused into us from abroad, and which may grow up amid a life of indulgence and care. On the contrary, it is, in its very essence, a free activity and energy of will, a deliberate preference of the right and the holy to all things, and a chosen, cheerful surrender of all things to these. It grows brighter and brighter, and stronger and stronger, in proportion to the pains it bears and the difficulties it overcomes. If our life had been different in this particular, would it have been possible to justify the ways of God to man?

I remark, finally, that in a life of self-conflict and self-denial, of resistance to evil, we find our highest happiness in this world. I do not, however, subscribe to the doctrine, that happiness, in the sense of enjoyment, is the great end and aim of being to man. I do not believe we were placed in this world merely to enjoy ourselves here. Our heavenly Father, in creating us as we are, and placing us in this world in which we live, had in view something worthier himself and us than mere enjoyment, — even our spiritual freedom, virtue, self-control, the overcoming of evil. It is a thousand times better to be virtuous than to be happy, if we can be but one of them.

But at the same time, in the consciousness of spiritual strength and freedom, in the consciousness that we have overcome, and have established ourselves on the basis of indestructible principle, and have come into a life-fellowship with the Lord Jesus Christ, there is a satisfaction, the purest, the holiest, that the heart of man ever experiences in this world. Mingled emotions of gratitude and love and reverence fill his soul, and, for the time, make his whole nature thrill with gladness. The highest bliss known on earth is that which comes of temptations withstood, sins resisted, evil overcome. Still, life is a warfare; life is a struggle; and he who would meet, in any good degree, its divine appointments, must be prepared to surrender pleasure to duty, interest to principle, care to truth; to forego enjoyment; to suffer, if need be, for righteousness' sake; and to make discipleship to the Lord Jesus Christ the glory and the reward of existence. This is the only true life.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

CONVERSION.

To be converted, and to become as little children; to be childish, yet not childish; to be children in malice, men in understanding, — thus shall we see the kingdom of God. This is what we all need; for we all have grown somewhat perverse since our childhood, — a little twisted from our simplicity, a little hard and stubborn against truth and good influence. So we need to be converted.

What is conversion? Turning round. And why must we turn round? In order to see God, truth, beauty, heaven. We do not see them while we are looking the other way. We have to turn round in order to see them. We cannot enter heaven till we see it, and we cannot see it till we turn round. So Jesus says, "Blessed are the pure in heart; for they shall *see* God." Also, "Except a man be born again, he cannot *see* the kingdom of God." And, in another place, John says, "The life is the light of men." All this shows that it depends on the attitude of our mind whether we see truth, goodness, God, heaven, or not; and that attitude of mind is the childish attitude. Therefore we must be converted, and become as little children, either to see heaven or to enter it.

This doctrine of conversion has been mystified and confused by the way it has been taught; so that what is very simple and reasonable has been made very strange and unreasonable. Two of the principal errors concerning it are these: It has been made a process of feeling, instead of an act of choice; and it has been spoken of as something *only happening once* in our life, when, indeed, it may occur very often.

Conversion, among many sects, is supposed to be passing through a great excitement of emotion, in which one

feels deeply moved about his sins, and repents, and has a sense of pardon and of the love of God. But these emotions are easily excited when there are powerful appeals to conscience and to fear, and where there is much sympathy. But, by and by, they pass away; and, when the convert finds his emotion all gone, he thinks his religion is all gone; and so he feels discouraged, and gives up trying to be a Christian.

That is one mistake. The feeling is not the essential part of conversion: it is the accidental part. Conversion is turning round; submitting our will to God's will; making up our mind to obey him and serve him, and lead righteous lives. This makes us docile and gentle and tender, and like little children. Feeling follows the resolution; and, after turning to God and right, the heart becomes tender. I think it is better to end with the feeling than to begin with it. Do your duty; and then God will give you the feeling, if necessary. But, if he does not send any feelings into your heart, still be satisfied if you can do your duty. When you are trying to do his will, you are converted; and, the longer you try, the more of the childlike spirit will come into your heart, and the more you will be converted.

Then it is another mistake to think there can be only one such conversion. A person may need to be converted often. If we go away from God, we must turn round, and come back again. Now, we do go away from God every time we wilfully sin; and therefore we need to be converted every time we sin.

In a conversation on this subject at which I was once present, one of our friends asked me, "Have you ever been converted?" And I at first said, "No, I have not;" thinking only of the technical conversion. And afterward I said, "Yes, I have;" and then I described a

particular time, when, alone by myself among the White Mountains, just after leaving college, I reviewed my life, and determined on my future course. But I ought to have answered, "Yes: I have been converted very often. In fact, whenever I have sinned and repented, I have been converted."

I do not mean to say, that there may not be some particular time in the life of most persons in which they have a deeper religious experience than before or after: that may be. But still the essential thing, then and always, is, not the emotion, but the action.

Such sudden and deep experiences usually come to two classes of persons: First, to those who have never had religious and Christian training; who are suddenly brought to see Christian truth, and, by the sight of it, are deeply moved. Those whose minds are empty of religious thought, being suddenly brought face to face with it, are likely to be deeply moved by it; those who have been leading a reckless and careless life of sin, and are suddenly arrested therein, are likely to have a more profound impression made on them than those who have always been pretty good, and have always been under Christian influence.

And again: such sudden and deep experiences come chiefly to those who believe in them, and who try to have them. If one is brought up to believe in the necessity of some instantaneous revolution in his soul, some general overturning of his whole nature, and thinks he cannot be saved without it, he will struggle very earnestly to obtain it, and will probably, sooner or later, have such an experience. But, after all, the essential thing in it is the change of purpose, the determination to do right. J.

NOTES ON THE BIBLE.

VIII. — *Inspiration.*

THE word "inspiration" is used not infrequently very vaguely. As applied to the Bible, it is used by some scholars, and by most Christians calling themselves evangelical, to mean "the immaculate purity both of the doctrines and language of its contents. There is no error, either in idea or expression, in the Holy Book." This is their teaching and belief. Most *scholars* of the evangelical school dissent from this view in their writings and private discussions; yet, in their public teaching, they are either silent, or encourage the belief of the people in the immaculateness of the Scriptures. Nay, they foster the belief, that we who doubt or deny it are enemies of the Bible. If we had to contend only with the private opinion of scholars, and not with popular prejudice, which they foster, we should have little to do or bear: but the esoteric and exoteric doctrines differ; and we are compelled to remove these prejudices, as well as instruct the people in the truth.

We suppose it would be very difficult to find an educated or uneducated minister in New England, or perhaps out of it, who would not confess that there are errors in the Bible; and yet it would be difficult to find a layman of their congregations who would not think it rank infidelity to so believe; showing conclusively, that the people are not instructed in the truth, or that they do not believe the instruction which they receive. It is important, therefore, that some facts should be stated on the subject, which are so obvious, that the blindest cannot but see them, which none but the incorrigible can refuse to accept.

In the first place, grant that the autographs of the writers were without error in word and idea; that the copies of the Gospels and Epistles, as they came from the pens of their writers, were perfect: have we those writings? Are those autographs of Matthew, John, Paul, and the rest, in our hands? No: they perished long ago. We have only copies, made centuries after they lived. Nay, more than this: the common people have not even these copies; they have only the *translation* of these copies. And how numerous the errors of this translation are, we have already shown (March, pp. 105–113). Paul and John are not responsible for the errors in our Bible: but the reader is just as far led astray by them as if they were the work of the apostles; for he believes his English Bible to be without error. Many believe these men wrote in English. But we are addressing intelligent men and women. Whatever may be true of the original writing, we are in possession only of translations for popular reading; and he who will maintain that they are inspired, that is, without error, is fit subject for an asylum, not for an argument. Whatever may be true, therefore, respecting the perfect correctness of the autographs of the writers of the Bible, we are not benefited or injured thereby; for we have not those autographs. As far, therefore, as the great mass of readers of the Bible are concerned, this question of the inspiration of the original writings of the Bible is of no moment whatever. They are only interested in knowing how correct the common translation which they use is. This whole subject, for practical purposes, is disposed of, and shown to have no more relation to human need than the qualities of the soil of the moon; yet the peril of denying the verbal inspiration of the common Bible is made a bugbear to check inquiry and awaken prejudice and perpetuate exclusiveness.

Suppose, however, as we have put our hands to this subject, we pursue our inquiries still further. We have manuscripts of the Bible in the languages in which it was originally written. Are not these accurate copies of the originals? They are not: or rather, in order not to affirm a universal negative, if any one of them is perfectly accurate, no one but the Omniscient knows which one it is. All the manuscripts which have come down to us differ more or less from each other. These errors or differences are not of such a kind as to affect seriously the sense or the facts of the history or doctrines of the discourses; yet they are errors, and so far are fatal to the doctrine of plenary, verbal inspiration. It is not the magnitude or importance of the error which is in question, but the fact itself of any error. The slightest as well as the gravest error is fatal to the popular doctrine.

Once more. The writers make no claim to freedom from the errors which pertain to compositions of any kind. Luke and John are the only two of the writers of the Gospels who say any thing about the method of composing their history, and they do not give the remotest hint that the Holy Spirit "dictated" the words and constructed the sentences and sanctioned the accounts contained in their Gospels. On the contrary, Luke says expressly, that he had "accurately traced up all things" to their sources (not as our translation has it, "having had a perfect understanding of all things from the very beginning"); and thus, by his own *personal investigations*, not by the supernatural aid of the Spirit, he felt assured of his accuracy. John barely says, that he knows what he has written to be true, "because he saw it," not because the Holy Spirit revealed it or sanctioned it. Shall we believe the doctors, or the apostles? The same facts appear in the Epistles. The writers never claim, that the Holy Spirit dictates their

letters and seals their doctrines. Paul goes so far sometimes as to say, that he is not sure what the Lord would direct to be done under such circumstances; but he goes on to say, that, in his opinion, the course which he suggests would be wise. The apostles make no claim to that infallibility which their followers have so unwisely demanded for them. They rebuke each other for errors in both doctrine and practice.

All this only militates against the presumptuous doctrine of plenary, verbal inspiration. It does not affect the value, the reliableness, the necessity, of the sacred writings as an inspiration and guide. The great facts in the life of Jesus are reliably recorded. The doctrines which he taught on some of the most momentous themes of human interest are stated with all the exactness which practical usefulness requires. For the needs of the soul, the record has accuracy enough: it claims no more. Its friends wrong it, and imperil all, when they claim more for it.

A word, before we close, on the philosophy of personal inspiration by the Holy Spirit. One view is, that, by some method peculiarly its own, the Spirit states or reveals truths to the human mind, without any activity of the mental powers; the ear of the mind only listening, the eye of the mind only seeing. The other view is, that the Spirit awakens the mental faculties to high activity, quickens every power, so that the mind, thus fired and impelled, discovers truths, which, in its natural condition, it would not see; reasons with a cogency and correctness which otherwise it would not possess. Whichever philosophy we may adopt, the result is the same; viz., special aid from the Spirit, — truth attained thereby which would be otherwise unattainable. Both theories are credible. Neither is so superior to the other, either in the view of reason or facts, as to exclude the claims of the other to acceptance.

The conclusion of the whole matter, then, is this: It is worse than folly, it is rashness and sin, to demand for the sacred writings a quality which can be neither sustained nor vindicated; which is contrary to the obvious facts of the writings and the statements of the writers. We must not use the Bible as a charm, opening at random upon passages, and accepting their statements as designed for our special comfort or instruction. The Bible was written for the persons to whom its different parts were addressed, and its special illustrations are drawn from their special condition. The general principle pervading or justifying these special injunctions and illustrations of duty is for all ages, for all men, for all conditions. We may not have an accurate statement of what our Saviour said on any given occasion, word for word, — as, for example, to the woman of Samaria; and yet have his conversation so reported, that we cannot mistake the great principle of the new religion which he there taught. The general drift, the main features, of the teachings of the Saviour, are what we need; the everlasting truth, not the imperfect letter; the incarnate Son, not the complexion of the face. We do not mistake the comfort of our house, if there is one imperfect panel in a door; we do not turn to common, in contempt, a rich wheat-field, because there is one rock in it. Neither do we "throw away" our Bibles, so full of divine consolation and truth, because either the copyists or the writers, or both, have failed, in some instances, to follow their ensampler, or report the very words of the speaker, or have misapprehended some of his teachings. The general spirit, the universal doctrine, saves us from all peril arising from any fragmentary imperfections which may be found. The gospel is a safe guide; and he who walks as it directs will not stray nor stumble.

WHAT IS TO BECOME OF THE SECOND SERVICE?

In about half a score of our churches, this question is already settled according to the doctrine of annihilation: they have no second service, and they never intend to have one. The rest of our societies continue to insist upon a double-barrelled gun as the "regulation" weapon of the spirit. It is manifest, however, that the second service lags sadly; and it is next to impossible to have it catch up with the first in popular confidence and affection. Very few, now-a-days, think they shall be heard for much speaking. As a weariness of the flesh, much listening is taking the place of much study; and is it not nearly time for "a corporal's guard" to be dismissed with a pension, while we adopt "an afternoon congregation" as less threadbare and equally expressive?

The trouble is neither modern nor local. Selden, who died more than two hundred years ago, must have been considering this problem when he said, "The main argument why they should have two sermons a day is, because they have two meals a day: the soul must be fed as well as the body. But I may as well argue, that I ought to have two noses because I have got two eyes, or two mouths because I have got two ears. What have meals and sermons to do with one another?" In Switzerland, lately, the roof of a church was crushed by the snow. When we saw that the people thus buried alive were over fifty women, and less than ten men, we recognize the familiar proportions of a second service, although the hour of the day was not mentioned.

Let us notice several classes who advocate the perpetuation of the ancient usage.

In all congregations, there are some naturally devout

persons, to whom religious exercises are such a delight, that they can scarcely have too many. They would be glad if it should be said unto them, three or even four times every Sunday, "Come, let us go into the house of the Lord." In unfeigned sincerity, they demand repeated opportunities of public worship. Where such persons are sufficiently numerous, few devoted ministers would shrink from diligent efforts to supply their needs. There is hardly an instance of a church full of hearers thirsting in vain for a second draught of the water of life. Where the number of earnest wishers for more than one service is quite limited, the most that they can reasonably ask is another meeting in some room proportioned to the size of the assembly. If only your wife and one daughter are going to ride, you do not put them in the carryall, but in the chaise.

In congregations of moderate intelligence, where the people have no libraries which they use, and take few periodicals which they read, it is almost a matter of necessity that they should be provided with several services. This is the chief way in which the day of rest is to be made available for mental growth or spiritual advancement. The minister of such a congregation is a workman that needeth to be ashamed if he will not double the toils of his body by dividing the weekly products of his mind.

There are other champions of the double order, who are entitled to less favor. In this uncomely class should be placed all who would have two services merely because "the Orthodox" have them, and those who are mischievously exacting in their requirements of ministerial labor.

Every denomination has its peculiar methods. "The Orthodox" never think of observing customs that take no hold on their own convictions, merely because Unitarians observe them; and Unitarians should be above affecting a

show of zeal that is imitative and not honestly spontaneous. If the example of "the Orthodox" is so potent, why not adopt their doctrines as well as their practices? Besides, Mr. Beecher, who in pulpit power is at least one-half of Orthodoxdom, is in favor of one sermon; declaring that the human mind is constructed on the principle of a pop-gun, and can retain only one charge at a time!

The exacting laymen are as mean as the conforming ones are weak. It is a gross insult to impute the unrighteousness of indolence to all clergymen who do not exult in preaching to pews and pillars. Men who stay at home afternoons, but insist that their pastors shall serve their time out, are treating the shepherds as miserable hirelings, if not wretched galley-slaves. This feeling must have culminated in the remark of a profanely blunt parishioner, "I consider that silent prayer of yours something like a dodge."

After all, the decision of this question is, practically, in the hands of the people. Let them attend the second service in strong force, and there is not the slightest danger that it will be abandoned. It is their neglect of it, their failure to furnish an ecclesiastical quorum, which hangs a mill-stone around the neck of a preacher's enthusiasm. There is a remark of Kean's which ought to be quoted in this connection, "Such an audience would extinguish Ætna."

While the people are making up their minds, they will please to consider the moral of this fact, given to us by Macaulay: "Rumford proposed to the Elector of Bavaria a scheme for feeding his soldiers at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food more thoroughly. A small quantity, thus eaten, would afford more sustenance than a large meal hastily devoured."

A MEMORIAL.

M. A. C.

BY JOHN G. WHITTIER.

Oh! thicker, deeper, darker growing,
The solemn vista to the tomb
Must know henceforth another shadow,
And give another cypress room.

In love surpassing that of brothers,
We walked, O friend! from childhood's day;
And, looking back o'er fifty summers,
Our foot-prints track a common way.

One in our faith, and one our longing
To make the world within our reach
Somewhat the better for our living,
And gladder for our human speech.

Thou heardst with me the far-off voices,
The old beguiling song of fame;
But life to thee was warm and present,
And love was better than a name.

To homely joys and loves and friendships
Thy genial nature fondly clung;
And so the shadow on the dial
Ran back, and left thee always young.

And who could blame the generous weakness,
Which, only to thyself unjust,
So overprized the worth of others,
And dwarfed thy own with self-distrust?

All hearts grew warmer in the presence
Of one, who, seeking not his own,
Gave freely for the love of giving,
Nor reaped for self the harvest sown.

Thy greeting smile was pledge and prelude
Of generous deeds and kindly words:
In thy large heart were fair guest-chambers,
Open to sunrise and the birds.

The task was thine to mould and fashion
Life's plastic newness into grace;
To make the boyish heart heroic,
And light with thought the maiden's face.

O'er all the land, in town and prairie,
With bended heads of mourning, stand
The living forms that owe their beauty
And fitness to thy shaping hand.

Thy call has come in ripened manhood,
The noonday calm of heart and mind:
While I, who dreamed of thy remaining
To mourn me, linger still behind;

Live on, to own, with self-upbraiding,
A debt of love still due from me,—
The vain remembrance of occasions,
For ever lost, of serving thee.

It was not mine among thy kindred
To join the silent funeral prayers;
But, all that long sad day of summer,
My tears of mourning dropped with theirs.

All day the sea-waves sobbed with sorrow,
The birds forgot their merry trills;
All day I heard the pines lamenting
With thine upon thy homestead hills.

Green be those hillside pines for ever,
And green the meadowy lowlands be,
And green the old memorial beeches,
Name-carven, in the woods of Lee

Still let them greet thy life companions
  Who thither turn their pilgrim feet,
In every mossy line recalling
  A tender memory sadly sweet.

O friend! if thought and sense avail not
  To know thee henceforth as thou art,
That all is well with thee for ever,
  I trust the instincts of my heart.

Thine be the quiet habitations,
  Thine the green pastures, blossom-sown,
And smiles of saintly recognition
  As sweet and tender as thy own.

Thou com'st not from the hush and shadow
  To meet us; but to thee we come:
With thee we never can be strangers;
  And where thou art must still be home.

Independent.

THE "WESTMINSTER REVIEW'S" ACCOUNT OF THE ORIGIN OF CHRISTIANITY.

THE "Westminster Review" for July, 1863, contains an article on the growth of Christianity, which is interesting as an illustration of a certain attitude of mind in a class of modern thinkers. This Review represents those who, in theology, favor all "the newness." Behind all their investigation and argument lies a prepossession. Just as Christian thinkers are prepossessed *in favor* of all the common views concerning inspiration, prophecy, miracles, &c., so are these writers prepossessed *against* them. Back of all thinking, there is apt to be a motive, — a motive often unseen by the thinker himself. "What is he driving

at?" is the common-sense question of the reader. But the writer often does not know himself what he is driving at. He thinks himself an unbiassed inquirer. In reality, he is a special pleader. He is trying to argue down, or argue up, some popular or heretical view.

The object of the writer in the "Westminster" is to account for the "growth of Christianity," *minus* the superhuman element; to show how it came of itself, and could not help coming; to indicate natural causes for its appearance; in short, to re-write Gibbon's famous Fifteenth Chapter, with adaptation to modern ideas and knowledge. And thus he sets about it:—

1. THE ROMAN EMPIRE, having conquered the world, had prepared the ground for some corresponding moral conquest, which should unite in one religion what the sword had united in one State. The tendency of Roman civilization was toward social unity.

2. HELLENIC CULTURE also had swept over all nations, and so prepared the way intellectually for some conquest of thought by making a universal public opinion.

3. JUDAISM, through Philo and the Alexandrians, had come fully in contact with this Greek culture. Meantime, the Pharisees, Sadducees, and Essenes had developed Judaism in a threefold direction, each containing an important element, to be afterward taken up into the new religion.

4. The Jewish theocracy, with its Monotheism, was itself a preparation also, while it excited hopes of a return of the theocratic kingdom under a new king,—the Messiah.

5. It therefore was inevitable that *some* prophet should be identified with the expected Saviour. Jesus became this Prophet by the cast of his mind, which caused him to reproduce in a living way the old truths of the theocracy.

Thus he taught a common brotherhood, and a spiritual in place of a formal religion.

6. When Jesus was defeated and died, "faith stronger than death evoked the miracle of the resurrection." "The revival of Jesus was a scripturally predicted necessity," because it was written that the Messiah should in his flesh "not see corruption." Moreover, the followers of Jesus, being in an excited state, not only believed, by force of logic, that he ought to revive, but, by force of imagination, thought they had seen him alive. Hence the doctrine of the resurrection.

7. Christianity, thus adjusted to its circumstances, was transferred from this world to the next as to its hopes. Paul, following Stephen, enlarged it from a Jewish sect to a universal religion. Paul, being a sincere man, no doubt imagined he had seen Jesus. This gave him great power. Hence he taught a truly catholic religion. The writer of the article remarks, that he is by no means ignorant of Paul's "numerous mental defects and excesses;" but, with a forbearance for which Paul will no doubt be always grateful, charitably passes them by.

8. Paul having done his work, the author of John's Gospel appears to do his. This writer was by no means John the apostle, but some unknown person, who took it into his head to make a gospel, and, in doing it, filled it with all the noble and wonderful spiritual truth which it contains. Internal evidence induces the "Westminster" writer to believe it written after the times of the late Gnostics, especially Valentine; say, A.D. 140 to 155.

The triumph of Christianity, thus explained, the writer thinks it easy to understand. It conquered because it was "the representative religion of the age," and because Paganism was too decrepit to stand in its way. And, on the whole, this writer thinks Christianity a benefit, rather

than otherwise, to mankind. It "was a perfectly natural, and even inevitable, phenomenon," but a useful one, as things were.

Upon these views, we may be allowed, perhaps, without indiscretion, to offer a few criticisms.

What is the motive for all this labored attempt to exclude from history all supernatural influx? Why make the world a machine, and human life purely mechanical, by developing every new event, according to fixed law, out of the past *nexus* of causes? Wherein is this method more philosophical than that which accepts as fact the throbs of life from a higher world, which *seem* certainly, from time to time, to descend into our life? It is as though the machinery of a cotton-mill should attempt to account for itself on a system of natural development from the first spinning wheels and distaffs, *minus* the successive discoveries of great inventors. To the spindles and looms an Arkwright is something supernatural, and therefore quite incredible. It is no more incredible that higher influences should descend creatively into this human world, than that human thought and purpose should descend creatively into a world of mechanism.

And again: all the *preparations* spoken of were, it is true, necessary, as *conditions*, for the growth of Christianity; but they do not explain Christianity itself. Good ground, good air, moisture, are necessary CONDITIONS for the growth of a seed; but they do not explain the seed. The whole labor of the article on the condition of the Roman Empire, of Hellenic culture, of Judaism, is wasted, so far as it professes to explain the *origin* of Christianity; though it is very instructive as explaining the *growth* of Christianity.

The real difficulty, on this development theory, is

arrived at when the writer comes to speak (under the fifth head) of the coming of Jesus. It is easy to slur over this *difficulty* by saying, "It was inevitable that *some* prophet should come to fulfil the required conditions." But why was it necessary? Do Saviours, Redeemers, and Prophets always come when we wish for them? Because I would like peaches and pears, does a garden grow up of itself, without a gardener to plant it?

The development theory of Christianity, as elaborated in this article of the "Westminster," requires that Jesus shall be explained as the natural result and outcome of existing conditions. But was he only this? What was there in Judaism, or in any of its sects, — Pharisees, Sadducees, Essenes, — to produce that man, that peasant of Galilee, that Syrian prophet? We must be permitted to say, that we find in him no trace of the influence of Phariseeism, Sadduceeism, or Esseneism. We know perfectly well what has been said and written on the last point; but when you find a *Shaker* who shall be taught by Shakerism to found a religion which shall absorb into itself the whole Catholic and Protestant Church, and give a new life to the social and moral condition of the nineteenth century, notwithstanding all its opinions and tastes and habits, *then* you may trace the life and thought of Jesus to the Essenes as their source.

The faith in the *resurrection of Jesus*, on which the Church was founded, also has to be explained by the development theory. The explanation is thus given: "*Faith stronger than death evoked the miracle of the resurrection.*" But what precisely does this mean? Does it mean that faith evoked faith? The thing to be explained is the *faith* in the resurrection, because it was this *faith* which founded the Church. Now, to say that "*faith evoked it*" is to confound the cause and the effect. If the disciples

already believed so strongly in Jesus, that his death only made them believe him alive, then the difficulty is to explain this faith which evoked the resurrection. The difficulty is not removed: it is only thrown a little farther back. But the disciples "were in an excited state." Yet people in an excited state do not usually imagine supernatural events with such power as to revolutionize a world by force of their imagination.

The writer posits this dilemma: "If they saw their Master, he was not dead. If he was dead, they did not see him." This is merely saying, in an antithetical form, that to see the dead is impossible. But why? The reason is merely this, — that no one ever *has* seen a dead man; that is, the reason is not a reason, but an assumption. How do you know that no one ever has seen a dead man? You do not *know* it: you only think so. So the supposed dilemma softens down into a private opinion.

There is certainly nothing contrary to reason in the continued life of man after death; and, if man continues to live, there is no reason why he should not be seen. Empiricism declares that all experience is against it. But if by experience is meant the general testimony and belief of mankind, experience is not against it; for there has never been an age or a nation which has not believed in the visible return to earth of the dead. The shallow philosophy of the eighteenth century derided ghosts and spirits; but its ridicule rested on no basis of fact or reason. It may be unreasonable to believe in ghosts: but the men of the eighteenth century did not *prove* it to be so; they merely *assumed* it to be so.

The view taken of Paul and John is wonderfully superficial. According to our writer, Paul was really the author of Christianity. And so we have another problem to solve: How was Paul developed into a teacher

of universal religion? Paul himself makes Jesus his life, his strength, his intelligence, his inspiration. "The life I now live, I live by faith in the Lord Jesus." "Not I, but Christ who dwelleth in me." This, it seems, was a mistake. And as for John, the Gospel which bears his name came from some Valentinian Gnostic of the second century. This is as if one should say that Shakspeare's plays were written by some unknown author of the time of Dryden.

We confess that reading such articles as these excites our wonder. They are written by sincere and intelligent men, no doubt; but the attempt to develop all of life from the earth, instead of allowing any of it to fall from heaven, seems to us one of the most profitless labors of the human brain.

A CRITICISM.

To the Editor of the "Monthly Journal."

Sir, — With many other readers, I have been much interested in the series of "Essays on the Truths and Errors of Orthodoxy," which have appeared in recent numbers of the "Journal." I could not but wish, sometimes, that the personal character of the articles was more carefully defined, as they now and then have contained expressions of opinion that seemed to me peculiar to the author; but the general ability and fairness with which they have been written preclude unfriendly criticism. In the last paper of the series, however, the writer has fallen into what must be regarded by many persons as a singular violation of propriety, and what I cannot but consider an erroneous and injurious statement. On page 384, he says, —

"A simple Unity, as held by the Jews and Mohammedans, *and by most of the Christian Unitarians* [the Italics are mine], is a bald Unity and an empty Unity. It shows us one God, but God withdrawn from nature, from Christ, from the soul; not immanent in any, but outside of them. It leaves nature godless; leaves Christ *merely* human; leaves the soul a machine, to be moved by an external impulse, not an inward inspiration."

The author of this paragraph may have certain philosophical explanations or technical definitions of his language, which shall protect him from the charge of even unintentional misrepresentation; but, in its obvious sense, such language covers a wide departure from truth. "Most of the Christian Unitarians" now hold, or ever have held, as the fundamental article of their faith, a doctrine which "leaves nature godless, Christ merely human, and the soul a machine, to be moved by an external impulse, not an inward inspiration"! This is an interpretation of their belief which I think very few of them would be willing to accept, and which, as I conceive, does them gross injustice.

If the article, of which this paragraph is a part, had appeared as a separate publication, or if it stood in the "Journal" wholly on the personal responsibleness of the writer, however keen our sense of the inaccuracy of his description, we might be silent; but when a remark of this kind, casting undeserved opprobrium on "most" of those who belong to the Unitarian Association, and suited to wound their religious sensibilities, is found in the organ of that body, with the implied sanction, because without any word of dissent, of the officers whose names are presented to the eye in close proximity with the article, is it not a right and a duty to enter an earnest remonstrance against committing the authority of the Association to the support of such actual though undesigned misrepresentation?

G.

REMARKS BY THE EDITOR.

We certainly, in our remarks, only intended to characterize a system and its general influence, not the character of those who hold it or have held it. Jewish Monotheism we meant to describe as an *undeveloped* Monotheism, in which God was beheld as a Will chiefly, and in which the divine elements of Love and Wisdom were subordinate to Will. So, much of Christian Unitarianism has seemed to us deficient, because associated with a philosophy which left the Deity outside of the world and of the soul, as the Creator, Ruler, and Upholder of both, but not as the indwelling God.

But, if our language has suggested to others what it has evidently suggested to our excellent correspondent, we can only say that we expressed ourself imperfectly, and we are glad of his correction.

REV. G. G. INGERSOLL, D.D.

Born in Boston, 4th July, 1796; died in Keene, N.H., Sept. 16, 1863.

THE grave, that but a few days since received all that was mortal of the friend of our earlier and of our later years, is a mute and yet an eloquent monitor of truths at once consoling and elevating.

It was the simplicity that is in Christ and his gospel that particularly interested our departed friend. In the innocence and animation of childhood, he saw beautiful illustrations of the regeneration and life which the teachings of Christ and the grace of God would bring about

and consummate. His presence and pleasant words were always attractive to children; and they loved to look upon his cheerful countenance, and to hear his affectionate voice. The position of his mind, with regard to the truths of Christianity and its precepts, in distinction from the dogmas and rules of the Church, was decided. The state of his health, which was never strong, forbade his entering the arena of polemic strife; and it was more in accordance with his gentle and peaceful spirit to sit meekly at the feet of Jesus, and learn of the divine Teacher. Doubtless, if he had been gifted with a stronger constitution, he might have attained to a higher literary distinction. But it were in vain to look in that direction for the honor of him whom we commemorate; since the work which his Father gave him to do, was, in proportion to the strength given him, and in accordance with the temper with which he was endowed, well and faithfully done.

In Burlington, Vt., for twenty-two years, he gave his strength, all he had, and his affections in all their warmth, to the service of a kind and devoted people, in behalf of evangelical truth and righteousness. It was only at the call of a prostrate constitution that he resigned a pastorate so long and happily sustained. And the avidity with which his professional labors have been since sought in various places and for various periods, as his health would permit, testifies to their value and usefulness. Always cheerful, and thus exemplifying a prominent feature of our benignant religion, he was able to bear up under many infirmities. When others, perhaps, would have halted in the way, he has persevered to the end. His high honor, in the estimation of his friends, and that shall comfort them now that he is gone, is, that he has well done his life-work. His reward, by the grace of God, as we trust in Christ, is in heaven. H.

A QUESTION AND ANSWER.

Rev. James Freeman Clarke.

Dear Sir, — I have just read with great interest the article on the "Trinity," in the September number of the "Monthly Journal." I was brought up an Episcopalian; but, for the last three years, I have taken a deep and ever-increasing interest and delight in the liberal interpretations of Scripture, — in "Liberal Christianity." Now, the great stumbling-block with me is, "whether it is *scriptural* to worship Christ *directly*." Will the "Monthly Journal" go so far as Dr. Whately, and say that God has "chosen so to '*place his name*' on the Man Christ Jesus, so to dwell in him, i.e. and to manifest or declare himself in him, as to be in him *properly worshipped*? If all this be so, then are we in this worship obeying the Divine Will, and not incurring the charge of sinful idolatry?" — See Archbishop Whately's volume of sermons, — Sermon II. "They shall call his name Immanuel; which, being interpreted, is God with us."

Pardon me for trespassing in this way upon your time and courtesy. My great interest in the subject is my excuse.

We will endeavor to reply, from our own point of view, to these questions: —

1. *Is it scriptural to worship Christ directly?*

We think not, if by worship is meant prayer to Jesus as the source of spiritual gifts. "In that day ye shall ask me *nothing*. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." — John xvi. 23.

2. *Can God be properly worshipped in Christ, because he dwells in Christ?*

We see the Father in the Son, and we worship the Divine seen in the Human. But we worship the thing seen, not the thing by which it is seen. We worship the Mediated, not the Mediator. We worship the Father in Christ, not Christ in whom the Father dwells. I admire the sun as reflected in a lake or mirror; but it is the sun I admire, not the mirror.

Idolatry consists only and always in worshipping the finite form in place of the infinite substance. It is idolatry to worship any medium of truth, instead of the truth itself. The Church is a medium of the Divine; but it is idolatry to let our reverence stop in the Church, instead of passing through it to the unseen. To reverence the sabbath, the Bible, the creed, the Church, as ends instead of means, is idolatry. So it is idolatry to worship the Man Christ Jesus as an end instead of a means, — as Divine in himself, instead of as a Mediator of the Divine. It was to prevent this that he said, "Why callest thou me good? There is none good but One, that is God."

THE AUTHOR OF THE ENGLISH SERVICE-BOOK.

To the Editor of the "MONTHLY JOURNAL."

SIR, — The "Monthly Journal" speaks of the "Book of Common Prayer for Christian Worship," first published in England and reprinted here, as "prepared by Rev. James Martineau for the Unitarian churches in London." The "Christian Examiner," in its notice of the same work, remarks that "its excellence is assured by the eminent name and the alike lofty and cultivated intellect of its principal compiler, Mr. Martineau." Both the "Christian Inquirer" and the "Christian Register," I believe, have given Mr.

Martineau similar credit for editorial care of the volume. It is often called Mr. Martineau's Service-book; and the American publishers in their advertisement speak of it as compiled in part by him. Against such an array of authorities a word of dissent may seem presumptuous. Yet I would ask, if the original thought of preparing such a book, the conception of the plan, and work of compilation, were not Rev. Dr. Sadler's; and, if so, ought not the commendation which it may call forth to be associated with his name, rather than with the name of one, to whom, as I have understood, we are indebted only for the Ninth and Tenth Services? Q.

THE ARMY TRACTS.

Since the last number of the "Monthly Journal" was issued, the Executive Committee have published six new tracts of the "Army Series," with the following titles, — "Wounded and in the Hands of the Enemy," "Traitors in Camp," "A Change of Base," "On Picket," "The Rebel," and "To the Color;" and they have also published new editions of three of the earlier tracts, for which there was an urgent demand. The new tracts have all been prepared under the authority of the Committee, expressly for circulation in the army camps and hospitals, by one of their number, — the Rev. John F. W. Ware, — whose frequent visits to both, and whose strong interest in this field of missionary effort, pre-eminently qualify him for the satisfactory performance of the duty which he has so cheerfully undertaken; and no one, who has read his other tracts in the "Army Series," will need to be told, that he has done his part of the work well. Like all of the army tracts heretofore published by the

Association, the new tracts have been written solely with the view of meeting the peculiar wants of our soldiers. How successfully this object has been attained, is shown by the noteworthy fact, that our tracts have been circulated by the chaplains or other agents of most, if not all, of the denominations in the army; and that they have been eagerly sought for and read by the soldiers, who have repeatedly borne testimony to their sense of the interest and worth of "the little white tracts."

The necessary expense of publishing and distributing the large editions of these tracts which were required to meet the immediate demand for them has almost entirely exhausted the funds in the hands of the Committee, available for this purpose; and, notwithstanding we have put in circulation within the last thirty days nearly seventy-five thousand copies of our tracts, we still have calls which we shall be unable to satisfy, without a considerable addition to the means now at our disposal. Donations from societies or individuals for this specific purpose will be especially welcome at the present time, since facilities are now open to the Committee for the circulation of a much larger number of their publications than at any former period. The extent to which these facilities can be used must depend very largely on the response to the present appeal; for the Committee cannot, in justice to other objects, appropriate much more to this particular department, unless they are aided by new contributions.

Beside the tracts just published, the Executive Committee are desirous of circulating in the army such of the books and tracts heretofore published by the Association as shall seem to them suited for this purpose. With this view, they now have in press a new edition of the little volume of "Channing's Thoughts," first published several years ago; and it is hoped that other volumes of a similar character may also be reprinted.

CAPTURE AND CAPTIVITY OF OUR ARMY MISSIONARY, REV. WILLIAM G. SCANDLIN.

GRAFTON, Sept. 30, 1863.

Mr. G. W. FOX, Sec. A. U. A.

DEAR FRIEND, — Once more beneath the folds of our proud old flag, I may pen the report of my toil in behalf of the Association. My last letter gave you a history of my movements up to and inclusive of June 30; at which time I was laboring in and around the city of Washington, visiting hospitals, and disbursing the many things forwarded to me for that purpose, and also becoming more thoroughly acquainted with the condition and wants of our Massachusetts troops in that immediate vicinity.

My stay in Washington was necessitated by the movement of the Army of the Potomac, then pressing on after Lee in Pennsylvania.

July 1. — I visited the Douglas Hospital, finding familiar faces, — members of my old regiment, who had been completely exhausted by the rapid movements of the army, and excessive heat; also the homes of the Sanitary Commission, where our soldiers find every want anticipated and met.

July 2. — Many rumors reached us of army movements, and I only waited for definite intelligence. At seven, P.M., it came; and from that time till nearly one, A.M., of the 3d, I was assisting the agents of the Sanitary Commission in getting a car-load of supplies ready to start for Westminster, the nearest point of railroad communication with Gettysburg.

July 3. — Took the saddle at one, P.M., for Frederick, reaching Rockville at six, P.M.; and, after a two-hours' rest for the horses, started again, travelling all night, and reaching Frederick at half-past five, A.M., on the 4th.

July 4. — Our horses were so completely jaded, that a few hours' rest were absolutely demanded. We had hardly got into a sound sleep, before a force of rebel cavalry made a dash upon the city, disturbing our slumbers for the balance of the day. Previous to our departure, the sad results of the conflict at Gettysburg began to arrive. Many of the Maryland home-guards belonging in Frederick were now being borne on the bier of the hero, beneath the emblems of festivity that grace the anniversary of our National Independence. There the day of rejoicing was clouded by the presence of their slain; but the purpose and sacrifices of the fathers had been nobly and truly emulated by their sons. Finding a load of supplies at Frederick belonging to the Sanitary Commission, Dr. M'Donald determined to take that, and press on, by the most direct route, for the field; leaving his large wagon to proceed to Westminster, and load from the car of goods already forwarded. We accordingly started at half-past five, P.M., feeling perfectly safe, as the dash of cavalry before spoken of was made upon the opposite side of the city. About one mile this side of Mechanicsville, we met Gen. Kilpatrick's brigade of cavalry coming from Gettysburg, and heading towards Frederick; removing from our mind the last lingering doubt. Reached Mechanicsville at half-past eleven, P.M.; and put up for the balance of the night.

July 5. — Started at eight, A.M., for Emmittsburg; and at half-past nine, A.M., met another cavalry force, the advance guard, wearing our uniforms, who commanded us to halt. They asked if we belonged to the army, and were informed of our mission; when they declared us prisoners of war, and ordered us to the rear. I asked Gen. Stuart if it was their custom to arrest the agents of such a charity; but he had no time to discuss such matters then, and

we were turned over into the hands of the chivalry of the South. On arriving at the rear of their column, we were ordered to dismount; when the usual programme, according to Confederate rule, commenced. One was relieving the horse of bridle; another, praising the general appearance of the saddle which he was stealing; while a third was laying claim to the horse. The doctor's horse was faring the same; and we, seated upon a log by the side of the road, were philosophizing upon the chances and changes of war. But the most aggravating feature of the whole thing to me was found in the presence of the surgeon of the brigade, who had heard our conversation with Gen. Stuart, and was therefore familiar with the object and purpose of our mission. Like the rest, his scent was keen for prey; and he followed us to the rear, not to ease and alleviate our condition, as he might have done, but to make piteous appeals to the more fortunate robbers for a saddle and bridle to present to a friend in Richmond. *He failed;* and *I found solid consolation*, in the midst of my own disaster, from the fact. After the larger items had been disposed of, minor matters claimed their attention.

"Mighty nice pair spurs them, I reckon, friend."

"Yes, pretty good."

"I reckon you will have no further need for them, will you?"

"Well, I reckon not, from appearances; and you may as well complete your laudable and chivalrous employment."

On which the spurs disappear; and so item after item went, until we were in light travelling order. We were marched all day Sunday, and until half-past one, A.M., of Monday morning, under this cavalry guard; when we were turned into a field at Leitersburg, and allowed to

rest till half-past four, A.M., of the 6th. During Sunday's march, Stuart was frequently bothered and turned back by Kilpatrick's force, which had got between him and the river. On Sunday evening, quite an artillery duel occurred at Smith's Town; when the chivalrous Gen. Stuart marched about a hundred prisoners (most of them citizens) up by his artillery, to make Kilpatrick suppose he had an infantry support, — thus exposing us to the fire of our own artillery. The citizens at Leitersburg gave us what they could; and, having had nothing for twenty-four hours, their offerings were acceptable indeed.

I will not attempt to give a detailed account of our experience and treatment. We suffered almost every thing from hunger, exposure, and fatigue.

We were marched to Staunton; which, by the zig-zag course of Gen. Stuart to Williamsport, made the distance travelled on foot about a hundred and seventy-five miles. Our chief diet was flour and fat bacon. The only mode of cooking the first was to make a common paste, without salt or seasonings; but even that, to overmarched and starving men, was *good*. As an indication of our wants, five dollars of our own money was offered time and again for a ten-cent loaf of bread; and happy the fellow who was successful enough to get it.

On the morning of July 21, at four, A.M., we entered the Libby Prison, where we found many of our officers confined. On our journey down, we threw in our lot with the privates, of which there were some thirty-five hundred. We did this for the purpose of carrying on the object of our respective missions. Dr. M'Donald, of the Commission, found a large field among the wounded and the poor fellows who were being daily used up on the march. Of my own efforts, it is enough to say that my own burdens were frequently forgotten, and the trials of

the way lightened, by sympathy and effort for the more unfortunate around us.

And now about the new sphere of toil offered by the surroundings of Libby. I found there nine chaplains, most of whom had been captured with Milroy's men at Winchester, — some of them useful, active, and efficient; others blue, and for ever complaining, suffering from a disease found only among prisoners of war, "exchange on the brain." I soon found my own sphere; and, without the shadow of a doubt, I look back upon my intercourse and daily labors among the six hundred officers there confined as upon that period of my life most full of hopeful results from toil. It was not a broadcasting of the seed upon hard and sterile soil. Exposure they had passed through; and the new experience of quiet and leisure which accompany prison life made acceptable to many, yea, to all, social intercourse upon the highest themes and thoughts of life. While some of the "brethren" spoke publicly of disrespect to religious services, and disregard of religion itself, I must confess to the very opposite experience. No one hinderance or symptom of this can I recall. I have heard objections to a certain whining, fault-finding spirit, when manifested by those from whom better things are hoped. Yet there was some ground for their disappointed state. They were non-combatants, and ought to have been immediately released; while the officers expect sometimes the shelter and fare of prison discipline. Still the utterance of Paul, from which I had preached once (previous to my captivity), would force itself upon my attention, "I have learned, in whatsoever state I am, therewith to be content;" and I felt the obligation upon me to preserve a quiet hopefulness, *and thereby to reveal the real value of a cheerful religious faith*, — a faith that brightens every human tie, and lines with its golden rays the darkest clouds that overshadow the pathway of earth.

Previous to my leaving Libby, the officers began to fear that the money which they had carried through in defiance of Confederate diligence (for all are searched, and their effects retained; whether to be confiscated or returned, is still an unsolved question), would become exhausted, and they have to subsist on prison fare, — half a loaf of bread, two to three ounces of beef of the poorest kind, and a pint of rice soup. This is insufficient; and, when continued for months, prostrates the entire man, the mind yielding with the body.

On our return to civilization, we found that the money difficulty had been settled; and gold or Confederate bills will now be passed into the hands of prisoners, but no "greenbacks." The rebel authorities have a hearty fear of those; and I presume there is sufficient reason: for it is not a hopeful sign for their people to know, that, while incarcerated within their prisons, we can buy eight of their dollars for one of ours; or for the authorities to know that their people are hoarding these very "greenbacks," just as people hoard specie when banks suspend payment. These are reasons full and sufficient why they should be denied free access to the Confederacy.

On Monday, Aug. 10, we received a call from a clergyman of the Episcopal Church, who had been written to from Washington. He called upon the Secretary of War and Gen. Winder, informing them of facts *which we had already communicated, and to which they had deigned no reply.* By his influence, we were removed into the hospital department, where we gained the luxury of a bed to lie upon, and were led to hope for an immediate release. This was another sphere which I was prevented from filling as fully as I desired, by being laid up with a bad leg, the effect of bad diet, hard marching, and poor air. Though

lying on my bed, I was not cut off from conversation or preaching. In fact, while there in that condition, I received more than one invitation to preach to the officers in the prison above, they having obtained permission. This pleasant duty, however, was denied me, for the want of locomotion.

We remained in the hospital, with our hopes deferred day after day, until the evening of Sept. 2; when the doctor and myself were both taken from our sick-beds, and marched over to Castle Thunder. It was dark when they put us into the reception-room on the ground-floor; the place and atmosphere filthy in the extreme, and our old companion (hard floor) for a bed again. We lay there that night, with the rats racing right over us; and, the next morning, the doctor was carried to a better room, where for some time it was a question whether he would rally and recover: but, thanks to the kindly care of Providence, we left in company for home.

In Castle Thunder, as in Libby, I had a season of prayer in our room just previous to retiring for the night. The first Sunday morning there, I was startled by a demand for that "Yankee preacher;" and, on presenting myself before the officer commanding the prison, found I could have plenty of opportunities to preach; which I embraced, speaking to them four times in my three-weeks' sojourn among them, besides some evenings spent in explaining the doctrines of our Unitarian faith.

The second Sunday there, by a stroke more fortunate than usual, I obtained permission to preach in the citizens' hostage-room. Some of the poor fellows had been confined there more than twelve months, and preaching was not allowed them. Never in my life did I preach to such an audience, and never was the compensation so truly and fully from the heart of an audience. They begged me "to

come again at any time: they would always be ready, whether it was Sunday or not." This, however, was denied me. Among them was a young fellow, arrested as a deserter from their army, and a spy for us, who has since been executed. He had no hope, and stood fully prepared for the sacrifices demanded by his position. It was my privilege to bear mementos from him to his dear ones in the State of New York.

At last, Sept. 22, we were sent on our way rejoicing, after taking a private's parole not to bear arms until exchanged.

Judge Ould told me "that we were released for what the Sanitary Commission had done in the past for their sick and wounded left in our hands, not because we were non-combatants," &c. Upon which your agent was exceedingly grateful for the honorary position which he occupied on the staff of the Sanitary Commission; because, if he had been simply the representative of a religious body, he would have been still "away down South, in Dixie."

On my arrival in Washington, I visited the Old-Capitol Prison, where the contrast beggars description. They get, from their own statements to me, "all they want to eat," bedsteads, beds, and blankets. The sanitary condition of the establishment, however, could be much improved.

In company with Gen. Graham and Dr. M'Donald, I visited the War Department, and did, according to our promises in Libby and Castle Thunder, all we could for those we left behind.

Letters and messages without number which we brought with us have been scattered over the land; and our work in this respect is as yet far from being completed. But the report of my movements through the Confederate States, and the time demanded by their authorities for the

release of the representatives of such a charity, with the meagre return of my toil, must be brought to its close.

I hardly feel that you will be satisfied with such a document, and it may not so much as read well; but believe me, when I assure you that I have had a feeling realization of the whole.

I have the honor to remain yours very respectfully,

WM. G. SCANDLIN,

Missionary of A. U. A. to Army of Potomac.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 14, 1863. — Present, Messrs. Stebbins, Newell, Barrett, Hinckley, Ware, Sawyer, Norton, Smith, and Fox.

The Committee on Western Correspondence presented an application for aid from the society in Trenton, N.Y.; and, in accordance with their recommendation, $75 were appropriated for this object.

The same Committee also presented a request from Rev. Robert Collyer and Rev. Charles G. Ames for an appropriation towards the support of Rev. Jasper L. Douthit, a clergyman laboring as a missionary in Southern Illinois. It was voted to pay to him the sum of $100, with the understanding that he make a report of his labors to the Association.

The Committee on Publications reported in favor of purchasing, of Walker, Wise, & Co., one thousand copies of "The Silent Pastor," in a form suitable for distribution in the soldiers' hospitals; and also of printing, from the

plates owned by the Association, an edition of one thousand copies of "Channing's Thoughts," for circulation in the army. The report was adopted unanimously; and the Treasurer was authorized to pay the cost of publication from the general funds, should the Army Fund be insufficient.

The Committee on Army Missions reported, that, finding there was great need of a chaplain at the camp for drafted men on Long Island, they made application to Gen. Devens, the commander of the post, for permission to send a clergyman there to act in that capacity. Having obtained his consent, they invited Rev. Charles Lowe, of Somerville, to undertake the work; who had accepted the appointment, but declined taking any compensation from the Association. The action of the Committee was unanimously approved; and the President was authorized to give Mr. Lowe a commission, as the missionary of the Association to the camp at Long Island.

The Committee on Aid to Theological Students reported in favor of paying, from the income of the Perkins Fund now on hand, $120 to President Livermore, of the Meadville Theological School, for distribution among the needy students in that institution, and $50 each to two students at the Cambridge Divinity School, in response to their applications for aid; which report was adopted.

The subject of the supply of pulpits was then discussed at some length; and was finally referred to a Special Committee, with instructions to give it thorough consideration, and report at some future meeting.

After the transaction of other business, the Board adjourned to Monday, Oct. 12.

INTELLIGENCE.

Rev. AUGUSTUS M. HASKELL, of the Barton-square Society, Salem, who was drafted and accepted, has been appointed chaplain of the Fortieth Massachusetts Regiment.

Rev. LOAMMI G. WARE, of Boston, has accepted a call from the society in Burlington, Vt.

Rev. WALES B. THAYER, formerly of East Marshfield, has accepted an invitation from the society in West Bridgewater, Mass., to take charge of their pulpit until April next.

Mr. WILLIAM BROWN, a graduate of the Cambridge Divinity School in the class of the present year, has accepted a call from the society in Sherborn, Mass.

Rev. WILLIAM G. SCANDLIN, the missionary of the American Unitarian Association to the Army of the Potomac, whose capture by the rebels was noticed in the last number of this "Journal," has been released, after nearly three months' imprisonment at Richmond; and is now at his home, in Grafton, Mass.

Rev. CHARLES LOWE, of Somerville, has accepted an appointment from the American Unitarian Association to act as chaplain at the camp for drafted men, on Long Island, Boston Harbor.

Rev. WILLIAM J. POTTER, of New Bedford, Mass., who was drafted and accepted, has been appointed, by the War Department, to special service in the Washington hospitals.

The SUNDAY-SCHOOL SOCIETY will hold its business-meeting, for choice of officers, &c., at Springfield, on Tuesday, Oct. 13, at two o'clock, P.M.

TWENTY-SECOND AUTUMNAL CONVENTION OF THE UNITARIAN DENOMINATION. — We, the undersigned, have been appointed a Committee of the Third Congregational Society, Springfield, Mass., to extend a cordial invitation to our Unitarian friends generally, to meet in Convention in our city on Tuesday, Oct. 13. We hope to see a large attendance, and will do all in our power to make the occasion pleasant and profitable.

GEO. WALKER.
JOHN L. KING.
HENRY SMITH.
J. C. ROBINSON.
B. F. BOWLES.

In accordance with the above cordial invitation, the Annual Autumnal Convention of the Unitarian Body will assemble in Springfield, Mass., Tuesday, Oct. 13.

The preachers appointed for the occasion are Rev. Edward E. Hale of Boston and Rev. Octavius B. Frothingham of New York.

The subjects that will be brought before the Convention for discussion, are, 1. "The duties suggested by the present condition of the country." 2. "Religious Optimism."

It is requested that as many as possible of those who design to attend the Convention shall signify their intention by sending their names to "Henry Smith, Esq., Springfield, Mass." An attention to this will greatly promote the convenience of our entertainers, and the comfort of all who attend the Convention.

Arrangements are in progress with various railroad companies by which commutation-tickets will be secured.

The Committee of Reception will be in attendance on Tuesday, Oct. 13, in the vestry of the church.

FRANCIS TIFFANY.
E. S. MILLS,
ROBERT COLLYER,
} *Committee of Arrangements.*

Appeal on Behalf of the Soldiers in the Camp of Drafted Men.

Mr. Editor, — Will you make an appeal to the benevolent of our community on behalf of the men in this camp?

What is most needed is a supply of reading-matter; and any thing, whether suitable for a permanent camp library, or of the nature of newspapers and periodicals, will be greatly prized.

Contributions may be sent to the end of Commercial Wharf, addressed to my care; or if more convenient, and the packages are small, they may be left at the Rooms of the Association, 245, Washington Street. It is important that whatever is sent be sent soon. I make this appeal, confident that whatever may be sent will do great good.

Charles Lowe,
Chaplain at Long Island.

ACKNOWLEDGMENTS.

1863.			
Aug. 11.	From Rev. C. G. Ames, to make himself an annual member		$1.00
" 18.	"	Society in Canton, as a donation	26.00
" "	"	Society in Bridgewater, for Monthly Journals	23.00
" 19.	"	Society in Marlboro', for Monthly Journals, additional	7.00
" 27.	"	Mount-Pleasant Society, Roxbury, for Monthly Journals, additional	1.00
" 31.	"	Society in Kennebunk, Me., as a donation, additional (in all, $106)	46.00
Sept. 1.	"	Moses Edgell, as a donation	2.00
" 8.	"	Society in West Dedham, as a donation	12.00
" 9.	"	Society in New Bedford, for Monthly Journals	42.00
" 14.	"	Rev. Frederick Huidekoper, to balance his account for books	52.25
" 15.	"	Society in South Danvers, for Monthly Journals, additional	1.00
" 17.	"	Rev. W. T. Phelan, to make himself an annual member	1.00
" 28.	"	Society in Quincy, for Monthly Journals	22.00

Boston

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JAMES FREEMAN CLARKE, Editor.

BOSTON:
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AT WALKER, WISE, & CO.'S,
245, Washington Street.
1863.

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OF THE

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*** The Office of the Association is at 245, Washington Street, Boston. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also at that *place*; and all letters for him, on business connected with the Association, *should* be addressed to him as "Treasurer of the American Unitarian Association, 245, Washington Street, Boston."

THE

MONTHLY JOURNAL.

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OPTIMISM.

AN ESSAY READ AT SPRINGFIELD CONVENTION, OCTOBER, 1863,

BY JAMES FREEMAN CLARKE.

I HAVE been requested to write an essay on Optimism, by way of introducing a discussion of that subject. I shall consequently treat the question suggestively, rather than judicially. I shall try to open it, rather than to settle it. I shall endeavor to provoke denial, rather than assent. If, therefore, I seem to be extravagant and one-sided in any statement, let it be understood that I welcome opposition and contradiction; and shall be better pleased, the better I am confuted.

Optimism is of two kinds, speculative and practical. To discuss the speculative question, will not, I think, be of any great interest; and I shall therefore pass it over very briefly, though this is the form in which the question has received the most attention.

Speculative or philosophic optimism consists in maintaining that this world is the best of all possible worlds. Plato in ancient times, and Leibnitz in modern times, are the chief defenders of this thesis. It follows indeed, neces-

sarily, from the idea of a perfect God; for, if the Creator is perfect, his creation must also be perfect. The character of the workman appears in his work. If we find any imperfection in the creation, it argues an imperfection in the creative act; that is, an imperfection in God. This imperfection must lie either in the divine intellect, will, or love. If his love is perfect love, he must desire a perfect world; if his intelligence is perfect, he must know how to make a perfect world; if his power is perfect, he must be able to make a perfect world.

Of course, this thesis does not intend that the earth, or solar system, is the most perfect of all earths or of all solar systems; for, to make such an assertion, we must be acquainted with them all, and able to compare them with each other. The proposition regards the universe; and means that the universe, taken as a whole, is the best of all possible universes. It is the universe to which Plato refers in his "Timæus," when he says, "The Eternal Deity, causing a circle to revolve in a circle, established the world as one substantive, solitary object, self-sufficient through its own excellence; requiring nothing external, but sufficient for itself. So he produced the universe, a blessed God," . . . "a visible animal, the greatest, best, and most perfect; the one, only-begotten universe." The word used by the Greeks for the universe, Κοσμος, indicates this optimistic faith: it signifies a beautiful order. The Latin word *mundus*, meaning originally the ornaments and attire of woman, is transferred to the universe as the ornamental attire of the Deity, — "weaving for God the garment which we see him by." The English and German term *Welt* or *world* refers rather to the circular motion of the universe, and does not contain the optimistic faith, — a faith which has always belonged more to the Hellenic and Latin races than to the Teutons.

If this speculative optimism, which declares that this universe is the best of all possible universes, can be easily demonstrated by starting from the infinite perfection of God, it is also true, that the opposite doctrine, called pessimism, can be also demonstrated with much show of logic, if we start from what we see of the universe in the finite which surrounds us. Arthur Schopenhauer, the great modern pessimist, argues that this world is really the worst possible world, and thinks that he has demonstrated it, thus: Wherever we look, we see, in nature and in man, that the slightest additional excess, deficiency, or disorder, that is, that the slightest additional evil, would destroy the universe, and make its existence impossible. In outward nature, let there be a little more water, and the earth would be drowned; a little more heat, and it would be parched; a little more cold, and it would be frozen: let the earthquake and hurricane and lightning be ever so little in excess of what they are, and the crust of the earth would be broken up, and man precipitated into the abyss of fire below; or the constitution of the air destroyed, and it would become incapable of supporting life. And so, if man had a little more evil in his blood, a little more selfishness or wilfulness or passion; and society would be impossible. Consequently, if the earth could not exist at all, supposing the slightest addition of evil, it follows that it is the worst world capable of existence; that is, the worst possible world.

This is perhaps enough to say in regard to the speculative question. The practical optimism is different. It consists in maintaining that things are as good as they can be; that all things are really for the best: whatever is, is right. In history, it maintains that all the great events which have occurred have been inevitable, and have taken place according to the working of laws, the general result

of which has been for the best. The results of the battles of Marathon and Platæa were inevitable; and so were those of Pharsalia and Syracuse. When Athens conquered or was conquered, it was equally for the best. It was best that Napoleon should win the battle of Austerlitz, and be defeated at Waterloo. It was best that we should have been defeated at Bull Run, and also best that we should be conquerors at Gettysburg and Vicksburg. The science of optimism considers that every thing is in a state of progressive development; the earth growing out of a nebula, and man coming forth from an ape. In morals, it sees no essential difference between the good and bad man, each being the best in their different ways. It teaches, with Mr. Emerson, that men in the brothel or on the scaffold are on their way upward; and that all vice and crime are to be regarded as the diseases incident to growth, like measles and whooping-cough. Finally, in religion, optimism teaches that every thing is coming out right for everybody; that all men are to be saved at last, and each is being saved now just about as fast as is good for him; that our natural tendency is upward, not downward; and that even fallen angels, and devils, may say (as Milton makes them say),—

> "By our proper motion, we ascend
> Up to our native seats: descent and fall
> To us is adverse."

In other words, that, if men are only let alone, they will fall up into heaven by a certain specific levity.

Now, I do not believe this doctrine at all; certainly not in the extreme way in which we hear it often stated. I do not believe that every one is on his way upward. I think that some are on their way downward. I do not believe that we fall up. I think we must struggle up, and

fight hard, and take life very earnestly. I do not believe that all things in history have been about right. I think there have been times in history when a different course taken by a single man would have altered the whole tendency of things, and have put back or put forward civilization for a thousand years. I believe that God gives great power to human freedom, and allows men to take their time about doing his will. If, for example, Charles the Fifth had resolved to give toleration in religion to his vast empire, he would have saved the world from the terrible wars of religion in the seventeenth century; he would have prevented the fierce antagonisms and extremes into which Catholics and Protestants ran; he would have spared the world the Bartholomew Massacre in France, the Alva massacres in the Low Countries, the Tilly massacres in Germany; and would have advanced the cause of Christian civilization by several centuries. There may have been a man in 1850, who, if he had given his great authority and influence for resistance to the slave-power, instead of concession to it, might have prevented secession and this civil war, and prepared the way for a peaceful solution of this slavery problem. I may be mistaken in my illustrations: I merely mean them as illustrations. My belief is, that man is only on his way upward when his soul is riveted to the everlasting laws of God's moral government. "All things work together for good to those who love God," — to those who love justice more than expediency, truth more than success, moral goodness more than outward plausibility, the praise of God more than the praise of man. I do not believe in what Leibnitz calls the "lazy argument," — *la raison paresseuse*, — which is satisfied with things as they are, and does not fight against evil, or struggle vehemently for good. From God's point of view, slavery may be doing good to mankind. The angels

may see something good coming out of secession and rebellion; but our business is, not to philosophize on the good that is to come hereafter, but to fight the wrong which is by our side to-day. "In this great theatre of the world," says Lord Bacon, "it is permitted only to God and the angels to be spectators: men must be actors." It is very easy to say that things are going on about as fast as is best; that truth is mighty, and will prevail; and so forth. But this sort of argument is the lazy argument. It destroys all heroism, all self-denial, all generous endeavor, all grand martyrdom. It is a bad thing, such optimism.

Is there really such a thing as evil, or is there not? If there is, then all things are not for the best. Optimism must deny that evil is really evil: it must believe it to be good in disguise. Thus a lie is truth in disguise; meanness is generosity in disguise; selfishness is another form of love; hatred, a manner of being affectionate; cowardice, inverted courage; cruelty, *quasi* benevolence. But "woe to those who put evil for good, and good for evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter;" who confound the eternal distinctions between right and wrong, and deny the moral law which is the strong foundation of the universe!

If there is any evil in the world; if the prick of a pin, or the sting of a mosquito, is bad, — then optimism is false. Good may come out of evil, I know; but it comes out of evil by making us hate evil and oppose it. The best thing that evil does for us is to make us abhor it. Where sin has abounded, there grace may more abound; but grace does its work by teaching us to hate the sin, and flee from it.

Men say that "truth is mighty, and will prevail;" but if they say this, and then sit down and wait for it to pre-

vail, it waits too. Truth is only mighty as it makes men mighty. Truth is not mighty when its friends are lazy and cowardly, and its foes active and bold.

That every thing is about as good as it can be under present circumstances, and that every thing that happens is about the best thing that could happen, and that every man is going to heaven about as directly as his nature allows, may seem a comfortable doctrine; but it is, in fact, the most fatal to all real peace here. For the peace of man's soul is not passive, but active: it is the result of struggle, of war, of fierce antagonisms of good and evil. I had rather believe, with Zoroaster, in two set against two everywhere, — evil principles everywhere at war with good, Ormuzd and his Amschaspands warring evermore against Ahriman and his Amschaspands, — light against darkness, — than to take up with such a lazy, self-satisfied philosophy as this. I had rather be "a Pagan suckled in a creed outworn," or an Orthodox believer in the devil and hell (if I might only explain the eternity of hell as something outside of time), than to ignore the great and everlasting antagonisms of good and evil. The goodness of God is arraigned by this Pantheistic optimism. I can understand outward evil, pain, misery, if I see that it is sent to save us from deeper and blacker moral and spiritual evil. But, if we are all drifting along quietly toward heaven, I cannot see why God should allow all the sufferings, wars, and wrongs which torment in this world. If we are going upwards together by some omnipotent law, it is cruel in God to allow a single child to be stung by a single mosquito. But I can bless God with all my heart for bereavement and trial and outward anguish, if sin is a great and awful reality, and to save us from it by arming us to the great battle of Armageddon is the object of all these outward pains.

I am ready to explain away all other evil; but I cannot explain away moral and spiritual evil. That remains something real; positive, not negative; an eternal hostility to good; the everlasting antagonism of darkness to light; out of which antagonism all life and progress are born. Explain it away, and life ceases; all things fall flat into a tame monotony. Man becomes an Epicurean, satisfied to let all things go, and aiming at quiet as the best thing in the universe.

For myself, I believe in the Devil. I see, in this world, men who, whatever good may be in them, are exercising their whole moral force in the direction of evil, and enveloping multitudes around them by their noxious influence. They are Tempters, Satans, Devils, for the time being; and we must say to them, however amiable they may be in many things, as Jesus said to Peter, "Get thee behind me, Satan!" Take the men who have used for years their total influence to hurry the Southern States and people into this great Rebellion for the support and extension of slavery: have they not been Satans? — Yancey, Jefferson Davis, Toombs, Floyd, Mason, Slidell. Take the men at the North who have been for years teaching that the negro is only fit to be a slave; who have been teaching the poor and ignorant whites to despise and hate their brother whom God clothed in a dark suit; take the newspapers in Boston and New York who have been systematically sneering at every humane and philanthropic effort to raise the black races; who are now, secretly or openly, using all their genius and influence to prevent Jesus from breaking every yoke, and letting the oppressed go free: are such men on their way upward? Are we to regard this as all for the best? As God lives, no! These editors and politicians, these Seymours and Woods and Lunts and Brookses and Pierces and Buchanans, are

the Satans and Devils of our day, and are using all their power to help rebels at the South and traitors at the North to resist the coming of the Son of man. These are the men, who, when God is evidently shaking the heavens and earth in order to establish a new heaven and earth in which shall dwell righteousness, cabal and struggle and conspire and contrive, and band together all that is base, mean, selfish, and evil, in order, if possible, to keep back the progress of justice and humanity. I cannot believe in optimism while such men continue to exist; and if men with such baleful influence are allowed by God to exist here, and conquer for a time, as they often do, the followers of Christ, and crucify the Son of man afresh in each age, as their prototypes did in Judæa, then I do not know why there may not be also spiritual powers permitted to work similar evil in the higher politics of the universe, — thrones and principalities and powers; and perhaps one mightier than all the rest, whose dark shadow of evil influence falls across the stellar system, tending, in whatever worlds it may touch, to increase selfishness, doubt, and despair. Astronomers account for the cold seasons which sometimes occur, by saying that the whole solar system has drifted into a cool region of the universe. Why not account for some horrible periods in human history, by admitting that the cold influence of some higher spiritual being may for a time have fallen on the minds and hearts of mankind? I see nothing unphilosophical or incredible in that.

I ought, however, here to make this limitation. I do not believe in any spirit being absolutely evil. When Jesus called Peter Satan, and said, "Get thee behind me, Satan!" Peter was not wholly evil. Peter was, on the whole, a good man. But Peter was a Satan *then*, because he had put his will in a false direction. He had set him-

self in opposition to Christ's holy purpose of dying for mankind. So the Devil, in this world, is the man who is setting himself against Christ's present purpose (whatever it be) of humanity and love. If the Lord Jesus is looking with pity on the wrongs of the black man, and seeking him in his abasement, and is preparing to break every yoke and let the oppressed go free, and if there be those who are opposing this, and trying their best to prevent it from being accomplished, then these are the Devils of our time. They are "the rulers of the darkness of this world." They may be amiable men in other ways, kind to their friends, pleasant to their companions, pious men in church: but they are, in relation to God and his purposes, Satans; they are fighting against God. And the worst of it is, that men, having once set their wills in this way, are apt to go on. Their pride becomes involved in it; they harden themselves in their purpose; they abstain from looking at the other side; they associate only with those who think as they do; and so they solidify (if I may say so) their diabolic tendency, and at last it becomes the leading trait in their character. So the Devil, if there be one, in worlds above this, is probably a being with majestic intellect, with vast treasures of imagination and sensibility, with great concentrative energy, who, in the pride of the freedom in which God has left him at large, has determined that the great creative and redeeming plans of God are false and wrong. He probably considers God's plan of redeeming men by Christ as a piece of rose-water philanthropy, quite inconsistent with good sense and the real interests of the universe; and so he has set himself against it, and hardens his will at last into an iron opposition, and considers himself a martyr to a great cause in suffering for his ideas. He never says, "Evil, be thou my good!" as Milton makes him say. No moral being ever

accepts evil, knowing it to be evil. He calls around him all he can to help him in what he considers his struggle for freedom against tyranny. To him, God is a tyrant; and the great secession which he heads and leads and organizes, of angels and men, is not, in his opinion, a rebellion, but an effort for independence against a despotic power. God is to him a tyrant to be opposed. Such is the view, no doubt, which the Devil takes of himself. And why not suppose it possible that such beings may influence men in this world with their ideas? We think that good spirits may put good ideas into our minds. Why may not perverse spirits send perverse ideas? These men and women who sneer at all philanthropy, who harden their hearts against all efforts to do justice to a down-trodden race, may really be under this diabolic influence. Indeed, I find it hard to account for the course of such men as Bishop Hopkins of Vermont, of President Lord of Dartmouth College, and others, — who teach that the slavery of the colored race is right, — unless they are under some such satanic influence.

I read a remarkable article the other day in Brownson's Quarterly, which describes the views of Augustin, the father of Catholic theology, in regard to evil. It says that Augustin taught that human nature is good, and that there can be no such thing as a positively evil nature or substance, because the existence of all things is from God. He says, the very notion of total depravity is impossible. No being can choose evil; for there is no evil to choose: he only chooses the wrong good. Finally, he says that the nature of the Devil himself is not bad, but good. "Diabolus, in quantum habet esse, est bonus." "Proinde nec ipsius Diaboli natura est mala." Existence, moreover, is a good, even to those who are finally lost. The damned are better off, though in hell, than if they had not

existed. Hell is only evil in comparison with heaven; but, in itself, it is good. Existence is, always and everywhere, better than non-existence. The most sinful, being good, so far as they have positive being, have a place and work in the lowest circles of the universe; and are only inferior in office, not in nature, to the angels. God does not hate them, but loves them; for the original act of creative love, which brought all creatures into existence, is a continued and eternal act, in which even Satan is included.

With this view of Satan as a being not absolutely evil, but misled and misleading, I see nothing unphilosophical in the belief.

But, while making these concessions to optimism, we must not forget that our Saviour emphasized, in the most earnest manner, the evil of evil. He taught, indeed, that God's providence extends to all his creatures; that his sun shines on the evil and the good; and that he loves and pities his wandering and prodigal child with an especial depth and tenderness of affection. But in one text he says of Judas, that though it was ordained that the Son of man should go as it is written, yet woe to him by whom the Son of man is betrayed! It were good for the Son of man that that man had not been born. He does not think it a good thing that Jerusalem should reject him. He weeps over Jerusalem, and says, "If thou hadst known, in this thy day, the things which belong to thy peace!" The agonizing conflict of Jesus with the powers of darkness; his cry on the cross, "My God, my God!"—do not savor of that kind of optimism which teaches that every thing that happens is about right.

The deeper we go into experience, the more we find that life is thus a warfare, and all progress is born out of struggle. It is no wonder that one of the most ancient religions should have made this dualism its fundamental

principle. The great religion of Zoroaster — perhaps the noblest of all the religions before Christianity — declares that God, the Infinite, set light and darkness, good and evil, to contend together, and that the life of the good is warfare. Christianity accepts this saying, and declares that we wrestle here not with flesh and blood; that we are soldiers; and tells us to fight the good fight of faith.

The deepest insight of truth leads us to see antagonistic truths in all things opposing laws everywhere. But virtue consists in the equipoise and harmony of opposing virtues. It teaches us to be cautious, and yet courageous; to be truthful, and yet not to let our truth be harsh and cruel and cold; to be kind, and yet not to let our kindness be concession and falsehood and treason to the great law of Right; to be harmless as doves, and yet wise as serpents; to be generous in our aims, yet prudent in our measures; to be severe in judging ourselves, and yet hopeful, trusting in God; to be generous in judging others, and yet faithful to them, and frank in telling them the truth, even though it may offend them. All virtue is thus the harmony of opposites; and no virtue is noble which does not try, at least, to realize this harmony.

And, in religion, the deepest and highest experience of all is that which combines the sense of responsibility and sense of dependence, law and love, duty and prayer, faith and works, morality and piety.

It is because the Bible states everywhere this warfare as the duty of man, that it retains such a hold on the conscience of the race. Other books are popular in one age, and forgotten and superseded in the next; but the Bible, the book for all ages, is like a great and magnificent vessel, which goes out to sea, ready for storms or for calms, equipped in every part. It is fit for peace, capable of war; on sunny days, and with favoring winds, clothed like

a bird with its white extended wings, the beauty of the sea; in rough weather gathering them in, and with closed hatches riding buoyant on the enormous surges, washed from stem to stern with every wave; but rising out of the black sea, and holding on its way, till it gain its appointed harbor beyond the wide-heaving and tormented main.

The only real peace we can have is when we believe in evil, and prepare ourselves for war against it. Contented optimism makes men more wretched than any thing else.

Theoretically, there may be difficulties in this question; but, practically, there are none. Whatever may be said of physical and natural evil, sin must always be bad, — never can become good. "We wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world." Good comes out of sin, every day; but sin itself is not, and never can be, good. The poet says truly, —

> "Ill that God blesses is our good,
> And unblest good is ill;
> And all is right which seems most wrong,
> If it be his sweet will."

This is the optimism in which I do believe, — that all things work together for good to those who love God and hate evil. To them, all events are, indeed, providential; to others, accidental. To their eyes, God reigns, and the Devil is sure to be beaten at last; to others, evil and good are waging war with equal fortunes. To them, hell is only purgatory, to purify and redeem; to others, it is hopeless, and only black despair. To those who do not believe in God, and love him, this world is a hell already, and the earth is a fortuitous concourse of circling atoms; life, an aimless circuit round and round, tending nowhere; and the Devil, the real lord and master of the world. But the man of faith is necessarily an optimist in this better

sense. So the true optimism does not ignore or neglect evil, or consider it as only negative; but admits it, and fights against it, but in faith that it is to be conquered at last. The Church, in the past, has been too much afraid of evil, has shrunk away from it too much, and considered itself only as an ark to save a few from the deluge. It is, hereafter, to come forth more heartily, and battle more courageously against wrong; speaking the truth in love, and fighting the good fight of faith: and, in this great war, Christianity, forgetting its separate creeds and rituals, will be like a great army, with all arms — cavalry, infantry, artillery — going out under the great Captain to contend against all sin and evil.

THE AUTUMNAL CONVENTION.

ORDER OF EXERCISES.

Tuesday, Oct. 13, 1863. — 7½, P.M., Sermon by Rev. Edward E. Hale, of Boston.

Wednesday. — 8, A.M., Conference and Prayer Meeting. 9, A.M., Essay by Charles E. Norton, Esq., — "American Ideas applied to Religion and Politics;" followed by discussion till 1½, P.M. 6, P.M., Sermon by Rev. Octavius B. Frothingham, of New York. 8, P.M., Collation in City Hall.

Thursday. — 8, A.M., Conference and Prayer Meeting. 9, A.M., Essay on "Optimism," by Rev. James Freeman Clarke, of Boston; followed by discussion.

FOR twenty-two consecutive Octobers, the members of our Unitarian communion have assembled in convention at some point, more or less accessible, extending from Montreal on the north and east, to Baltimore on the south, and Syracuse on the west. In this period, they have assembled in seventeen distinct towns or cities.

They last convened in Springfield, Mass., Tuesday, Oct. 13, 1863.

The gathering was much the largest on record; the delegates from abroad numbering not fewer than seven hundred, from about one hundred and fifty distinct parishes, located in one hundred and five towns and cities, from Maine to Kentucky, and including about ninety ministers, settled and unsettled, embracing many of those most widely known in and out of the denomination, and most highly respected.

This unusual attendance, though doubtless accountable for in part by the remarkably successful Convention held last year in Brooklyn, is even more largely attributable to causes more intrinsic and permanent. It is undeniable, that, owing to recent events, the body occupies, denominationally, a position before the public of much greater prominence and repute than ever before. It has suddenly been discovered to our credit, that, as a body, we have been always in the van of every reformatory or philanthropic movement; and, now, *that* radicalism, — in matters at least of social science, — which has hitherto been denounced as baneful and disastrous, forms our special claim to earnest and respectful consideration.

The natural effect of this prominence and consideration has been to generate among ourselves an increase of hitherto deficient *esprit du corps*, one of the first and most obvious fruits of which was observable in the attendance at Springfield.

All the services of the Convention took place in the Unitarian Church; Rev. Francis Tiffany, pastor. The commodious edifice was completely filled at every meeting.

THE OFFICERS OF THE CONVENTION,

elected on Wednesday morning, were, —

President. — Rev. Dr. HOSMER, of Buffalo.

Vice-Presidents. — Rev. Dr. FARLEY, of Brooklyn; JUDGE CHAPIN, of Worcester.

Secretaries. — Rev. GEORGE M. RICE, of Westford; Rev. C. S. LOCKE, of West Dedham.

The press was represented in unusual force. Besides representatives of the two denominational papers, special reports of considerable fulness were prepared for the "Springfield Republican," the "New-York Evening Post," "Boston Daily Advertiser," and "Boston Journal," by gentlemen from each of these papers. From these various reports, in part, the subjoined record of the Convention is compiled; and, in making this acknowledgment of indebtedness, it is but just to bear testimony to the general fidelity and accuracy of the several reports and abstracts referred to.

THE SERMONS

were delivered by Rev. E. E. Hale, of Boston, and Rev. O. B. Frothingham, of New York; the former on Tuesday evening, the latter on Wednesday evening. Though noticeably dissimilar in thought and style, both discourses were of marked originality and power, and were listened to with the deepest interest.

Mr. HALE'S DISCOURSE was from the text in Matt. xii. 32: —

"Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him."

The speaker said the central truth of personal religion is the doctrine of the Holy Spirit: it is, therefore, the central doctrine

of theology. This doctrine now commands, as never before, the assent and proclamation of every squadron and battalion of the Christian Church. The scholarship of the Church has always inclined to rest in written forms; but the life of Christianity breaks through these, and plants itself upon the vital doctrine of the presence of God with and in his people as the sole essential condition of truth and godliness. Luther re-asserted this doctrine, when he proclaimed individual justification by faith; and the Church, in denying and denouncing him, denied the essential doctrine of her own creed. Protestantism, in its worship of the living scripture, forgot that God is the ever-living; so that it came to need the Moravians, Zinzendorf, Fox, Swedenborg, Whitefield, the Wesleys, and Channing, to re-assert the truth, that the Holy Spirit is with the people of God, leading them into all truth. "The word is nigh thee, in thy heart and in thy mouth." It is clear that this must have been the doctrine of personal piety in all ages. Whoever prays, believes that God is with him, and hears and answers him.

At this day, the presence of God with his people is generally accepted as the central idea of theology and a religious life. The doctrine of the Holy Spirit has asserted itself, and won universal assent. In this steady advance of theology, it is evident there must come a reconstruction of theological systems. The sentiment of conservatism gives rise to a fear, that the Saviour, the written gospel, are superseded by every new revelation of the living God; as if, in the growth of a spiritual faith, there is a proportionate decline of evangelical religion.

The preacher controverted this idea, and proceeded to show that this triumph of the Holy Spirit is what Christ labored, hoped, and prayed for. It is the steady drift of his whole system. In the text, which is no isolated passage, but the expression and summing-up of the Saviour's whole teachings, he declares his indifference to what men thought of himself, if they gave allegiance to the Infinite God. The first brother of our brotherhood lived and died for this great idea, which is just beginning to dawn in its fulness on the world. Never has this gospel so triumphed as in the assent of the churches to the simplest and broadest statement of the doctrine of the Holy Spirit.

Our Lord's mission is divided into two marked periods, — the period of failure and the period of success. He failed in all his attempts to interest the rulers and leaders of the Jews in his doctrine. He then appealed to the people, and Christianity became democratic. The appeal to the people was successful, and the world was saved. If Christ had wished to found a Christology instead of a theology, we should discover it in his teachings. In the appeals of Christ to the rulers, he waives every personal claim to recognition: it is never himself, but the Father, that is brought forward. His steady effort is to show, not only that his Father has sent him, but that the Father is with him. Turning to his appeals to the people, we find, that, with a single exception (in the case of John in prison), nobody ever asked him his authority. But he always puts forward his divine mission. That the spirit of the Lord is upon him, is his constant theme: it is the Father that does the work. "I cannot help you," he reiterates: "the Holy Ghost alone can help you." And he sends out his disciples, not to proclaim his own advent, but to preach, "The kingdom of God is at hand:" and wherever, since that time, religion has been successfully carried, it has been by preaching the immediate, the absolute presence of God; God *here*, — here *now*.

When he announces his death, it is, "I go away, that the Spirit may come." Thus do the Gospels illustrate the great, almost painful, self-denial expressed in the text. On the broadest scale, his life echoed it: we see it at Zion, at Lebanon, at Calvary. He always forgets himself, that he may assert the present Spirit, the present kingdom. So false is the gloss that supposes that he went about offering himself as the Christ, or talking of himself at all. Like his Father, he leaves it for his works to proclaim him.

Does this seem a bold or old statement? Not till the Holy Spirit speaks to you can you know what your Saviour is, or what he said. Not till the Comforter comes to you, can you know the truth or the joy of the Master or his glory. We twist our wretched metaphors to find out how Christ comes in God, and God in him: never shall we know it till we accept the symbol that he gave. Never, till we are united to Christ

by the Holy Spirit, shall we begin to comprehend the union of the Father with his beloved Son.

Mr. FROTHINGHAM'S SERMON was from the text in 1 Tim. v. 8:—

"If any man provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel."

After an analytical introduction, the preacher announced as his theme, "Natural Religion,—its Creed, its Purpose, and its Life."

The text asserts that an infidel is one who does not provide for his own household. Faith must, in that age, have been in a very rudimentary state. The simple-minded apostle says the infidel is he who does not provide for his own household. At that day, indeed, men attached a secondary importance to believing: indeed, their believing grew mainly out of their living.

Christianity is the natural religion of man; and its characteristic doctrine is therefore the brotherhood of humanity. This is what Christ illustrated and consecrated in his life. This gave point to every precept. It was an entirely original faith then, and it is an original faith still. This is the great mystery,—deeper than the mystery of the Trinity, the mystery of the divinity in man,—that there is a ground of sympathy between man and God. What a mystery it must have been in that age! People then had no conception of a common humanity: a God incarnated in a human soul was then a thing inconceivable. Every enormity was then commonly committed, and the closest ties of kindred did not prevent the grossest cruelties. The barbarism of those times was illustrated by many historical instances of fiendish cruelty. After the life of Herod, the life of Jesus must have been the mystery of the world; and it is not strange that the disciples of Jesus should have held, that to believe in that was the great test of fidelity to the Master.

As late as the fifteenth century, infidelity meant unfaithfulness, not unbelief. Not till the seventeenth century did it come to mean unbelief of certain doctrines. How came this change of meaning,—this divorce of faith from life? How

comes it about that Paul's maxim has been so reversed as to read, "He that denies the faith is worse than him that provides not for his own household, — worse than a thief or a robber"? It was because the early Christians suffered for their beliefs. After the age of persecution, life became calm again; but there stand the beliefs, with all the precious sanctities clinging to them, all marked with the blood of martyrdom, and fragrant with the odors of worship. It became a matter of honor to hold to those beliefs, even after their vitality was gone, and men were living upon other beliefs.

Disbelief has been called infidelity, because there has been a time when it was infidelity, when it was disloyalty. When the time has passed, to keep up the distinction is to misuse words. The ring of Saturn is supposed to be the old crust of the planet, thrown off in the process of cooling. The ring was once a part of the star: now it is some thousands of miles away from it, makes no part of it, perhaps embarrasses its motion. So humanity has revolving about it vast beliefs which have been thrown off, all aglow by the spirit of God: they were once a part of our substance, and took up a place in our souls. But our life has been becoming more compact within itself; and now, miles and miles from us, revolve about us those numerous fragments of our former life. If we try to establish the old intimacy, we but waste our time and strength; for the chasm between us and them will constantly widen. This is the confusing fact of our times, — the separation of our beliefs from our daily life. One day in a week, we venerate symbols we do not comprehend, and repeat creeds we do not believe. Sunday is separated from Monday by the diameter of the globe. Sunday we spend with Cyril and Athanasius; Monday, with Ericsson and his works. Sunday is without an object; and Monday, without a subject. Sunday we have no existence, and Monday we have no being. Sunday, no body; and Monday, no soul. Sunday, no earth; and Monday, no heaven. Sunday, no world; and Monday, no God. Our faith is in Jerusalem; our being, in New York.

It does seem sometimes that men must bear the imputation of infidelity in order not to be infidels. Faith means fidelity to

the convictions of the heart: infidelity is unfaithfulness to our sincere convictions. Life must take the initiative; first the inner life, the Christ within. This is the last effort and result of the creative energy. This is the only Holy Spirit we know. What we experience we alone know. We must commune intimately with humanity, or we cannot commune with God. To escape from infidelity in this age is to bring back the old fidelity. The faith in the indwelling God which Jesus spoke of, — this is the natural and human religion. This religion exhausts fidelity: it gives full occupation to all the energies and to all the power of the will. It has a theology, a philosophy, an art, of its own; and it will soon have an architecture of its own. Its notion of faith is fidelity to the soul; of infidelity, unfaithfulness to the soul. There are no such prayers as are breathed from its devotees; there is no such trust as braces the wills of its heroes. To escape from infidelity in this age, one must accept the beliefs of his age. The vital beliefs of our age are beliefs in nature, natural laws, natural science, natural worship. The question we are discussing is vital to the day and the hour. Like the painters of the pre-Raphaelite school, we must first copy literally the facts of life as they are. Having done that, we may give sway to imagination, as did Raphael himself, and attempt to conceive and delineate the forms of the absolute and eternal.

MEETINGS FOR CONFERENCE AND PRAYER

were held Wednesday and Thursday mornings, at eight o'clock. They were well attended, and were generally pervaded by an earnest, serious spirit. They lacked, however, — as our Conference-meetings, both in May and October, are apt to lack, — that freshness and warmth of devotion so noticeable in the morning assemblies of the Western Conference.

From some cause, — probably too great reticence on the part of the more thoughtful speakers, — a considerable portion of time is unprofitably consumed in wandering talk *about* the "deep things of the spirit," or in mere iteration

of undisputed and uninspiring truths; and the hours are consequently less quickening and helpful than they might become, if the exercises were characterized by greater condensation of thought, pervaded with a more vital experience, and of more direct, personal, and practical application.

Doubtless the most stimulative and suggestive exercises of the Convention were —

THE DISCUSSIONS.

The first of these took place on Wednesday morning, and was introduced by the reading of an essay by CHARLES ELIOT NORTON, Esq., of Cambridge, upon "American Ideas applied to Religion and Politics." Mr. Norton said, —

The liberal Christian is a liberal in politics. The man who is an American, not merely by birth, but by confidence in American principles, is necessarily a liberal Christian. The peculiarity of Unitarianism is, that it is not a sect, but a protest against sectarianism. It is the only religious body that represents the genius of republican institutions. The opening Declaration of Independence is not only a political, but a religious doctrine; and nothing but a falling-away from this idea has brought danger upon the State. We owe a debt of gratitude to the fathers for the religious faith which they combined with their politics. But their religion was the thing of a class: they had hardly any conception of the true idea of Christianity, the brotherhood of the race. Now religion and politics have entered upon the same course, and both seek the freedom of the human soul. To the Church universal, all men are equal, and all possess inalienable rights. The gospel of Christ is the gospel of democracy. It is not a gospel for any chosen people: it is the gospel for the poor. "The hour cometh:" it has not yet come. The Christianity of the churches has been a religion of exclusiveness. We reject all ecclesiastical claims to power. The history of the churches is a history of error and usurpation,

of pride in every guise of worldliness; but the Christianity of Christ, which must become the foundation of modern society, — the Christianity of America, — receives all men as brothers, feasts with publicans and sinners, lifts up the lowly, and protects the rights of all men. This is the spirit of Liberal Christianity.

The time is auspicious. Never before did ministers meet together with such confidence in the prevalence of the truth. The war in which we are engaged is a war for the spread of liberal ideas and principles. It is for the suppression of a rebellion equally against law and liberty, for the establishment of a government in antagonism to all rights. Every human right and every American principle is rejected by them. It is the most profoundly moral war ever fought; and this accounts for the pertinacity and confidence with which we fight. We know that our cause must prevail. We are determined to win, in spite of the mistakes of our civil and military leaders.

The effect of the war upon public opinion is remarkable. The separation between politics and morals ought not to exist in a free government; but our history has been one of compromises between right and wrong. We have excepted the black man from our declaration of inalienable human rights. For a time, this arrangement seemed to work well; we grew rich and prosperous: but suddenly, when we expected it not, Justice turned her awful face upon us, and the blow of her avenging sword fell, freeing the slave, and shattering the columns of our fair Commonwealth. The war has made the North antislavery; and the spirit of the nation is at length consistent with its principles; and the whole tone of morals has been deepened and liberalized. Some deep and convincing experience was needed to bring the national doctrine home to the hearts of men. The war has done this. The moral standard of the individual depends upon his religious character ultimately. In the assertion of the supremacy of the moral judgment of the individual, liberal Christians differ from others. It is our duty to protest against the separation of human affairs from religion. We have held, and we now hold more firmly than ever, to the political doctrines on which our Government is founded. We believe in realizing a Christian Commonwealth, in which human

rights shall be more respected and human character more nobly developed than in any previous government. The war has liberalized us, not only in regard to slavery, but in all public interests; and it has created a popular demand for liberal notions in religion. The war has brought religious creeds to a hard test of actual experience, and brought us to deeper and freer thought in regard to the realities of this life and the life to come. Creeds have failed us in this emergency; but the religion that binds man to God, and men to each other, has proved equal to the crisis. The battle-field, the camp, and the hospital have created a freer faith. The Unitarian denomination may not be enlarged by it; but the religious freedom and the higher faith we seek will be extended. Though quickened by the war, the liberal movement is not dependent upon it. It is one of the great evangelical movements of thought. It is marked in England by the disastrous condition of the Church: the old forms of religion have there failed. In France and Germany, the same current is setting forward in the same direction. Everywhere there is movement, and everywhere but here there is disappointment. Here we have a liberty that secures confidence in truth, and avails itself of all the elements of progress. America has led in liberal politics; and it is hers to lead in a free religion. The war brings upon us new obligations and new duties, because it shows the folly of all institutions not founded upon human rights. If Providence is fighting for us, we are called by the fact to higher exertion. Those who seek justice must be the leaders of the world. To make our politics and our institutions more just and Christian, — this is our duty as patriots and Christians. To make America the refuge of the oppressed, and the chosen home of free men, — this is the great work before us.

The essay was received with very decided approbation; and was followed by an earnest and stirring discussion, opened by Rev. Dr. Osgood, of New York. He remarked, —

The beauty of our meetings is that we are all at liberty to be ourselves: Peter may be Peter; and John, John. Each one

speaks from his own stand-point. In Unitarianism to-day, there is this paradox, — we have been radicals in opinion, and conservatives in society. There are still a great many of us very conservative, and our very virtues lean to the wrong side. There is a distinction between religion and politics. The Christian politician takes truth as soon as it is ripe for application, and applies it to government. Channing was always anti-slavery, but not always an abolitionist. He believed in acting within the Constitution. But a new state of things has come. Slavery attacks the law and Constitution; and now we throw aside our conservatism, and assail slavery with the ballot-box and the bayonet. If we are carrying our liberality into politics, it is cheering to know that we are also reaping the fruit. In this we need more aggressive action, more pluck. We have been strong in wrath, in intellect, and in culture, but weak in the faculty and disposition to organize as a power. The weak brethren are too much afraid of losing their individuality. Individuality of thought should produce community of action. There is no danger of knowing too much; but we have been studying every thing without doing much. This martial spirit is regenerating us. We have the material: we wait only the marshalling power. The time has come for the banner of positive Liberal Christianity to be unfurled; and the time has come for us to be a part of the Church militant, as well as the Church meditative; and, when we are the Church militant, the gates of hell shall not prevail against us.

At the conclusion of Dr. Osgood's remarks, the audience testified their approval by hearty applause.

Rev. JAMES FREEMAN CLARKE could say Amen to Brother Osgood. He and Brother Osgood had often diverged, and come together again; and now he thought they were coming together again. He spoke of the inconsistency between our historic position and traditions as a denomination; and our convictions — our convictions have always been progressive, our traditions tame, timid, and conservative. There has been a conflict between the becoming and the proper. It would have been "be-

coming" for us to have taken up the antislavery movement from the beginning; but it was not "proper." He alluded to the coming of the Saviour to John, the rough, uncultivated reformer, to be baptized: and, when the Baptist forbade him, Jesus answered, "Suffer it to be so now; for it is becoming." When S. J. May and Dr. Follen and William Lloyd Garrison were before a Committee of the Massachusetts Legislature to argue against some objectionable enactment hostile to the antislavery movement, the door softly opened, and the thin, pale, spiritual face of Dr. Channing appeared in the doorway; and, as the man entered, he walked quietly across the room, and took his seat, not by the courtly and polished attorney, but sat him down by the side of the rough, earnest, uncompromising iconoclast, — Garrison. He thought it becoming in that hour of trial to take that side, and give his support to the martyrs of liberty. The Unitarian denomination was not then courageous enough to follow. Now the denomination is awakened. Dr. Bellows, by his herculean labors; Dr. Eliot, our dear conservative, who thinks he has been as radical as anybody all his life; Hosmer, who left his peaceful home in the Connecticut Valley to bear the private's gun on his shoulder through the wearisome campaigns; Conant, whose plaintive voice, calling out at night on that dreadful battle-field, "Are there any wounded here?" still rings in our ears; Knapp, and other hearty laborers, — have thoroughly aroused it. See to it that it does not go to sleep again. Now let every thing that can be done to help the human race be done. Don't stop to criticise, but *work*.

Rev. J. H. HEYWOOD, of Louisville, was glad to hear Mr. Conant alluded to. He wished to bear his testimony, not to Rev. Mr. Conant's faithfulness, but to the good results of it. The regiment of which Brother Conant was chaplain was a very hard regiment; and, for a while, he seemed to make no impression upon it. He was discouraged and sad about it. Last week, Mr. Heywood met accidentally in the cars a soldier who had belonged to the Nineteenth Illinois, — Brother Conant's regiment. He asked the man what he thought of his late chaplain. The reply was, "That man we all *revered*. It was

some time before we found him out; but *at last*, at Stone River, we did find him out, and we learned to love and believe in him." Mr. Heywood related the following incident: —

An officer from Louisville led one of Rosecrans's regiments into battle, his superior having been called to other duty. In the advance, this man's son fell by a rebel bullet. The father saw him fall, but could not stop to care for him. Narrating the circumstances to Mr. Heywood, the bereaved father said, with tears in his eyes, "My boy, you know, is gone. I was in temporary command of the regiment; and, as we were pressing on, I saw my boy fall. I could not turn back to help him: so I said to a soldier, 'Look to Johnnie,' and went on; and we did the work we went to do."

"Do you still hold to the idea you expressed when you and I talked over the questions of this war before? Do you feel now as you did then?"

"Certainly: I feel we are doing this work for ourselves and children, and for those who are to come after us. Of course, I am very sad; but the cause is just the same as before, — *only more sacred than ever.*"

The speaker gave other interesting personal reminiscences illustrative of the patriotism which abounds in the ranks of the army, and among that much-suffering class, the Union refugees.

Rev. N. A. STAPLES, of Brooklyn, —

In allusion to the remarks of the first two speakers, thought it was not yet time to discuss the results of the present conflict, or to felicitate ourselves on our success.

He thought the real test and trial of the nation and the individual would come when reconstruction became necessary. We are much in the strait that Noah was, when, as the Rabbis tell, a big giant bestrode the ark, and guided it by his cane whithersoever he would. The geologic history of the denomination is interesting. It is pleasant to look at the fossils; but it is not the great work of the hour. Christians are willing to unite and to work together in these historic days. The man who whets his theological sword for theological warfare now is a very Don Quixote; making an attack upon useful windmills, that ought

to be left to grind corn to feed the hungry. The speaker illustrated, humorously but forcibly, the difference between speculating about things and doing the thing. There is, at present, no interest attaching to a debate upon the causes of the war, or the state of sentiment in the country; but what everybody wants is to hear about, and enter upon, some practical and solid service. Mr. Heywood's experiences were vital; they were the *thing itself*; and therefore reached everybody, interested everybody, and helped everybody. Mr. Scandlin had also had similar experiences: he hoped he would bear his testimony.

Rev. WILLIAM G. SCANDLIN, of Grafton, the Association's missionary to the Potomac Army, and now just from Libby Prison, Richmond, responded.

He said he hardly knew how to put himself in position. He considered the question to be, "What is the result of your experience as to the efficacy of our religion to meet the emergencies of the hour?" It had been his privilege, for the last two years, to be taken from the ordinary routine of the ministry, and to be placed amidst the stern realities of the sternest forms of life; and everywhere he had found Liberal Christianity just the thing needed in the field and in prison and hospital; and he believed it to be in keeping with the true national life; that it is the faith demanded by the exigencies of the hour; and that the denomination should take its place as leader in the great work of national renovation. He asked liberal Christians to devote their wealth to the relief of our soldiers, and the dissemination of true religious views, that the gospel may become to them the blessing it has proved to ourselves. Mr. Scandlin gave an interesting account of his capture by the rebels, and his imprisonment at Richmond, with many incidents of camp and prison life.

Rev. JAMES K. HOSMER, of Deerfield (a son of the presiding officer), who has just returned from a term of service as a common soldier in the army, alluded to his experience in the Western Army, and bore witness to the good he had derived from that experience. It had

trimmed, and made to burn brighter, the fire of his faith.

Rev. Dr. STEBBINS, President of the Association, spoke of the importance of the Potomac-Army Mission, and Mr. Scandlin's peculiar fitness for it; and appealed to the Convention whether he should be kept in the field or not. He then briefly sketched Mr. Scandlin's career.

He served in the British navy for ten years; then came to the United States, and shipped on board a whaler for three years more; was on board the United-States ship "Ohio" for a year; and was finally caught in the streets of Boston by the famous Father Taylor, who was so impressed by his appearance, that he dissuaded him from returning to a sea-life, and sent him, instead, to the Theological Seminary at Meadville, Pa., to be educated for the ministry. Mr. Scandlin was afterwards settled as pastor of the Unitarian Society in Grafton, Mass.; and, at the beginning of the war, was offered the colonelcy of a Massachusetts regiment, but declined, preferring to go as a chaplain. The Unitarian Association appointed him the agent, or missionary, of that body, in the Army of the Potomac; and while serving in that capacity, as well as in that of an agent of the Sanitary Commission, he was captured by Stuart's rebel cavalry, after the battle of Gettysburg.

Should such a man be kept at home? Nothing but the want of means to send him will prevent his return to his field of labor. He proposed a collection on the spot, and begged the brethren to give liberally. A collection was taken up, which amounted, with subsequent additions, to $440.61.

Rev. J. F. MOORS, of Greenfield, spoke of the value of the Association tracts, from his own experience as chaplain; also of his own increase of faith in our views of religion, as a result of the same experience.

Rev. C. G. AMES, of Albany, wanted to speak; though he said he really felt ashamed not to be dying for his country.

Perhaps the next best thing was to live for it; for the real base of the army is on the hearts of the people. The army and the Government are always to be gauged by what the people are. The lesson of the hour is, to fight, — fight, and demolish evil, whether it be the evil about us, or the devil inside of us. The last definition of Liberal Christianity is charity: therefore the liberal Christian must fight charitably; and such is all fighting against evil. Truth outside of a man does not become a man: he must take it into himself, and assimilate it. Talking magnificent principles is not enough for us: we must become incarnated with truth, and then truth will constantly go forth from us. We should strive to depopulate the country of false ideas. Get the people right, and then the Government will be right. To increase the virtue and intelligence of the people should be the desire of every Christian. The present rebellion and war is the legitimate ultimation and fruit of a long course of wrong thinking and acting. What the preacher and teacher is to aim to do is to connect principles with conscience. The gospel goes roaring triumphantly on; but the public conscience is not hitched to it: there is no connection, as there should be, between religion and politics, and trade and business of all sorts. All things should be done to the glory of God.

Rev. Dr. HALL, of Providence, noticing, among the collection which had just been made, a one-hundred-dollar bill, thought it the most eloquent speech that had been made for the day. Mr. AMES rejoined, that it depended upon from whom it came: *his* "speech" of a *one-dollar* bill might be as eloquent, considering his means, as the other donor's hundred.

Rev. T. D. HOWARD spoke in behalf of the claims of the Educational Commission. He had labored for some time at Port Royal, and gave a very hopeful view of the important work going on there among the contrabands. They learn with great rapidity; are generally docile and thrifty; and the speaker felt, that, as this Commission is to be one of the prominent labors of the people, they should be *ready to render all* the aid needed.

Rev. C. NIGHTINGALE, of Groton, followed in a speech of some length, devoted to a discussion of the various Orthodox sects; showing their inherent weaknesses to be an excess of credulity, and a persistent re-affirmation of once-received truths, however false they may have been proved to be.

RESOLUTIONS.

It was one of the exceptional features of this Convention, that it so far overstepped the boundaries of precedent and custom, as to pass, unanimously, a resolution of sympathy with the President of the United States; thus recognizing by formal action the political condition of the country, and expressing as an Association its concern in the great contest now waging between that democracy which lies at the foundations of free institutions, and that oligarchy which aims to supplant free government by a monstrous and an iniquitous system of usurpation and fraud.

The resolution was presented by Rev. Dr. ALONZO HILL, of Worcester; and seconded, in a brief but telling speech, by Rev. Dr. FARLEY, of Brooklyn.

Whereas individuals and ecclesiastical bodies have, at different times and in different places, published opinions on the duties of religious men, that have served to awaken doubt in the minds of the conscientious, and weaken the hands of the Government: therefore —

Resolved by members of the Unitarian body assembled in convention in Springfield, Mass., That we tender to the President of the United States our sympathy and our prayers in this great day of the country's peril and of his responsibility; that while as Christians we are peace-makers, and labor for the spread of peace, we cheerfully offer our own life and that of our children for the perilled life of the nation; that, while we owe allegiance to the constituted authorities at all times, we hold it now, when treason and rebellion are abroad, an especial duty,

both by word and act, to express it; and that, while the privilege of individual freedom is vouchsafed to all, irrespective of color, as a religious right sanctioned by the spirit and letter of the Scriptures, we cannot refrain from the expression of our satisfaction at the proclamation of freedom by the Chief Magistrate to millions now in bondage; and the indulgence of the hope, that the tremendous scenes through which we are passing will result in the liberty and Christian progress of all.

THE COLLATION,

which took place at the City Hall, Wednesday evening, was rather truer to its distinctive character as a *collation* than such occasions usually are.

The hall is very spacious, lofty, and elegant; but, from the architect's utter disregard to the principles of acoustics, the most powerful speaker cannot be heard twenty feet from the platform. Consequently, with the exception of a brief speech of welcome by GEORGE WALKER, Esq., of Springfield, and vigorous but unsuccessful efforts on the part of Rev. Dr. STEBBINS and Rev. Mr. SCANDLIN to overcome the architectural difficulties of the place, no public speaking was attempted.

There was no lack of talking, however; and after the substantial and bountiful repast, provided by the lady hosts, was despatched, the twelve hundred and odd — could, would, or should have been — *listeners* on the floor accomplished for each other an amount of private talking, amply compensating for the failure on the platform.

Thus the faults and failures of the architect of the hall resulted, as "optimism" would have taught, in good, by confirming the democratic element, which has so unmistakably shown itself all through this Convention, and marks so clearly the history and progress of the denomination.

THE SECOND DISCUSSION

(on Thursday morning) was opened by an ESSAY ON OPTIMISM by Rev. JAMES FREEMAN CLARKE, which is published in full in this number of the "Journal."

Rev. C. G. AMES, of Albany, had always believed in the Devil, or something else as good. His belief in the Devil had been very much quickened. But, after all, there is one Power in the universe, which is sufficient to embrace all things in his infinite love; which never lets loose an evil power, without holding the reins. There seems something ludicrous in our going into a committee of the whole on the state of the universe, and suggesting improvements. My creed is this: I do not believe in any uncontrollable forces in God's universe; and there is no evil which he does not mean for some higher good. I think the Devil himself must have an inward conviction, that all his devilishness is somehow made to serve a power grander and better than himself. We must say at last, I think, that all evil is partial good; all discord, harmony not understood; and that God is over all; — that all things work together for good to those who do not love God, as truly as to those who love him; since the best thing that can happen to them is, that they shall suffer the evil, and feel the consequences; and that there are no hell and damnation that are not means of grace and a purifying fire.

Rev. N. A. STAPLES, of Brooklyn, avowed his belief in the optimism that denies any absolute evil, — any evil that has not its remedy. What we want, weak and ignorant as we are, is an antecedent probability which will overarch our life with its bow of promise. There is no result logically from monotheism, which is Christianity, but optimism. There is no escaping the argument from the power, wisdom, and love of God. To say that some great Devil has sprung up to create remediless evil, is to impugn the goodness of God. There can be no perfect results, unless the anterior details were perfect. If we come to

a wheel in Ericsson's machinery that we do not understand, we fall back upon the antecedent probability, and say that Ericsson could not have made a mistake, and the wheel must have an important purpose. So we judge of the evils of this life, which are to us inexplicable. We cannot afford, in any instance, to give up this idea. We do not deny the evil and the sin; but we fall back on the antecedent probability, that there is good in the ultimate result. Give the liberty to sin: it is better that the consequent suffering should rise up to protest against it. When we come to the special facts of human experience, we all become optimists. There is no absolutely right way to get to God. It may be that some of us can only get formed into a sufficient personality to exist at all, except under the hammer of sin. Does the loving parent forsake the child when he needs love most? and is God less to us than an earthly parent to his child? Will God forsake men when they need his care most? It may seem cruel to cut off the branches of a tree; but wait till next year, and it will round out to a noble, perfect dome: and thus we may interpret the great historic mistakes and crimes which seem to put back the progress of civilization. The speaker closed by saying, that, in spite of all the darkness of life, he would still believe that the Infinite Love, without which not a sparrow falls to the ground, would harmonize all these uncertainties; weaving and blending these sharp cries of anguish into an unbroken anthem of praise.

Rev. J. B. GREENE, of Bernardston, insisted that the true point had not been touched. The question is, Is it good for me to sin? not, whether my sin may be the means of good to others. He could have wished that the discussion had taken a more practical range. He spoke of a man he met in prison, who boasted that he had killed a negro. He would not believe that the men who wrote the articles in the Boston "Courier" and "Post" and New-York "Herald," that make men feel that the murder of a negro is no crime, are to be excused on the optimistic theory. He wanted the Convention to go home feeling that the war has broken up the foundations of Orthodoxy, and that now is the time to propagate Liberal

Christianity. The ploughshare of the Lord is turning up the furrows of opinion. The war is making men liberal; but we have got the *Christianizing* yet to do. We have got to become a missionary body in order to accomplish any thing. He spoke of the Sanitary Commission, and said he thought the time might come, when, if a man was asked what church he belonged to, the answer would be, "The Sanitary Commission."

Rev. R. R. SHIPPEN, of Worcester, wished to state the difficulty lying in his own mind. He accepted the doctrines both of the essay, and the reply to it by the brother from Brooklyn: he believed they were in perfect harmony. We accept optimism as an explanation of all that God does, but not as a defence of sin. He could see that the suffering of hell is a beneficent arrangement to turn men away from sin; but he could not see that the sin itself was a good. This preaching that hell is one road to heaven makes the conscience a mere fog. He could not see in a descent to hell an ascent into heaven. We have to learn the great lesson of Christianity, — the millennium will come just when we are ready to welcome it. Evil postpones the consummation of the good. The antecedent probability that we need is that the good is the stronger power, and will finally put down the evil by contest, and not without.

Rev. Dr. HEDGE, of Brookline, had doubted the fitness of the subject under debate for public discussion: first, from fear it was not sufficiently practical; and, second, because it had but one side. The first objection had proved groundless; and Brother Clarke had thrown himself so nobly into the breach as the Devil's advocate, as to obviate the second difficulty. The question is, Is this world the best possible? Optimism says, "Yes." Pessimism says, "No;" and, further, that all existence is evil, and there ought to be no world at all. Optimism says, if not the best possible world now, it will be the best eventually. Leibnitz says, the world is the best as a whole, and to every individual in it. This he believed an error. Individual crimes and sins, from that of Tarquin downwards, may help to make the world better; but they do not help the Tarquins. St.

Paul's saying, that God created one vessel to honor and another to dishonor, had seemed a hard saying; but he began to believe it to be true. God aims not at the greatest possible happiness for each individual, but to illustrate his ideas. God holds human life cheap, compared with the demonstration of truth. We should have faith to believe, that, though we may not triumph, still the divine principle is justified. Heaven will be a place of abnegation of self; not a place to which we are all going, by easy stages, for our own enjoyment. The great fallacy of human beings is, that we are created to be happy. We must strive after heroic lives, not after happy ones. We must banish the idol of happiness to secure the great consummation, — emancipation from self.

The poet Claudian was asked if he believed in the Divine Providence. He replied, he could answer when he saw whether or no Rufinus was hanged. Our convictions in Divine Providence are strengthened very much if we see success. That all will come out right for every one, is a weak doctrine.

Mr. Staples's doctrine was very sweet; but it was too sweet. If there is any heaven, it will not consist in personal felicity and comfort, but in loss and sinking of self. Our theology is infected by this heaven of peace and comfort. Away with it Study, struggle, labor for heroism, but not for happiness.

Rev. Dr. STEBBINS had something to say twenty minutes ago; but Mr. Shippen and Dr. Hedge had said it all. He could understand the fallacy about happiness being the end of existence, and that pain and suffering might be beneficent; but could not understand the use or necessity of sin. When optimism says that sin itself is a blessing, all man's moral nature revolts from the idea.

Rev. O. B. FROTHINGHAM, of New York, next arose, with the remark, Mr. President, I believe it was fore-ordained from the foundation of the world for me to speak at this moment. I am an optimist, up and down, through and through, mind and body, soul and spirit, speculative and practical: and, if there is any such thing as an impractical optimist, I am an impractica

optimist; and, if there is any other sort of an optimist which any lady or gentleman here present can suggest, I am that also.

I do not believe in evil as a power or a thing. It is only a relation between things: it is limitation, privation, bondage. Moreover, it is evanescent, fleeting, mortal. I am, this moment, a suffering illustration of the evil educed by a false relation. I drank coffee this morning. It was delicious coffee; and delicious coffee is a good thing. Nothing ails that. Brains are good: their delicately organized nerves and fibres are perfect and beautiful. Nothing evil in them. But put coffee and brains into relation with each other, and you have a torturing nervous result, which comes as near pure evil as can be conceived. Some persons not only believe in the fullest existence of the Devil, but they believe only in the Devil.

I do not believe in what is usually understood by freedom of the will. All our wills are surrounded by, included in, held, directed, and controlled by the Infinite Will. In this is great comfort and support. I rejoice that the brutal man's will is chained on natural grounds; the wilful man's will, on moral grounds. It is not a lazy, but an intensely inspiring and active, faith. Who is the busy idle man, always in commotion, running hither and thither, always too much employed to do any thing? It is the man who believes in his own individual necessity in the world; who believes, that, if he is not in Wall or State Street at two o'clock, the world will not go on.

The man who thinks nothing of himself, who knows his own power is but weakness, who goes down with his earnest penetrating thought to the bottom of things, — that man is the powerful man, and holds the lever that can move the world.

The calm, modest, quiet, thoughtful, laborious man, who feels and believes and knows that the Divine Arms surround and the Divine Will includes him and all men, is at once the man of faith and the man of action. The believers in destiny — Alaric, Napoleon — were not idlers. Noisy, bustling England, the nation of tinkers, who is always rushing about among the nations of the world, poking her hands into everybody's business, asserting that they can't get on unless they accept her

little invention, has no principle, no ideas. It does the business, while it subverts the faith, of the world.

That happiness, mere comfortableness, is not the law, is true. Only the wilful man demands that. Destiny believes in the good and noble; and aims at blessedness, which is more than happiness. If the whole is perfect, the particles must be perfect. If some of the steps in the progress are sin, then the sin must be good, since all the steps are necessary. The best world to-day is not the best for to-morrow; but it is the best for to-day. Step by step we reach the heavenly heights.

VOTE OF THANKS.

The discussion having subsided, remarks were made by Rev. FRANCIS TIFFANY, expressive of the gratification experienced by the society at Springfield in the present Convention, and explanatory of their inability to extend to their numerous guests all that attention they could have desired.

Rev. Dr. FARLEY responded warmly, maintaining that no apology was needed; and offered the following resolutions, which were adopted by a rising vote:—

Resolved, That the thanks of the Convention are hereby presented to the First Unitarian Congregational Society of Springfield, and to their Committee, and to our friends in Chicopee also, for the warm-hearted and generous hospitality with which they have received and welcomed to their beautiful city and their Christian homes the pastors and delegates of our various churches here represented; and that we devoutly commend them all, pastor and people, to the exhaustless love and blessing of our heavenly Father.

Resolved, That we recognize with exceeding pleasure and gratitude the fraternal spirit of good-will and Christian courtesy which has prompted so many members of other churches, of different name and polity, in this city, to call to their hospitable embrace many of the members of the Convention, and, by the

domestic hearth, to entertain them as members of the common household of faith.

Resolved, That, with reverent and grateful hearts, we turn our faces homeward with recollections of this delightful season of Christian confidence and sympathy, which, we trust, shall never die out; but which, we pray, shall prompt us to better efforts for the Church of Christ, the welfare of man, the glory of God.

Some discussion ensued relative to the appointment of the Committee for the next Convention; and it was decided to drop one name on the old Committee; adding, in its place, that of Rev. JAMES DE NORMANDIE, of Portsmouth, N.H.

The Convention then dissolved.

THE SOCIAL ELEMENT

of the Convention is by no means to be overlooked. So unprecedentedly large an attendance not only exhausted the utmost hospitality of our denominational friends, but drew largely upon the kindness of their neighbors of other communions. This opportunity for a better acquaintance could not but have been advantageous on both sides.

It is impossible that so many intelligent, genial, Christian people should sojourn, under such circumstances, in family intimacy, without giving birth to many new and abiding friendships, and doing something to extend that sentiment of brotherhood, the full realization and acceptation of which will mark the complete establishment of Christ's kingdom.

THE CONCLUSION

may be best stated, perhaps, as being a profound conviction of the utility of "Autumnal Conventions."

It is morally impossible that at least every parish represented at the Convention by its minister should not feel the stimulation of the fresh, earnest, and forcible thought

to which utterance was given on the occasion; and every person in attendance must have participated, to some extent, in the mental and spiritual refreshment dispensed so liberally.

The temper and spirit of the Convention were noticeably harmonious: not a jar or discord was observable, though the elements comprehended every phase of belief and opinion included within our communion.

The tone of the Convention was unmistakably progressive; to which, of course, is due the sharpness, brightness, and force of its exercises.

As a whole, though not absolutely the foremost of our Conventions in all particulars, it has, from various causes, produced an impression exceeding that of any previous meeting, and one certain to insure an attendance next autumn, which, unless some system of accredited delegates is adopted, will compel a general house-opening in such town or city as may be the scene of its exercises.

J. P. W.

OUR CHAPLAINS.

The liberalizing tendency of the war appears in various ways. The mingling of ministers of different denominations on the field as chaplains has tended to do away a vast amount of prejudice formerly existing. We lately saw a very enthusiastic notice of our friend Forman in an Orthodox periodical; and here are two more, — one of Arthur Fuller, from a Methodist paper, the "Zion's Herald;" and the other, of Chaplain Hunting, from the "Independent." We think both notices worth preserving.

The first article is on "Chaplain Fuller," the interesting memoir published by Walker, Wise, and Company:—

"Such thoughts as these, so imperfectly rendered, crowd upon the mind in closing the volume we have just perused,— 'Chaplain Fuller, a Life and Sketch of a New-England Clergyman and Army Chaplain, by Richard F. Fuller.'

"Among our noble martyrs, our heroic patriots fallen upon the field of battle, or stricken down amid the miasmas of the camp, or faded away in the crowded hospital, no name bears a brighter lustre, no story has a deeper pathos or a more glorious inspiration, than Arthur Fuller's. One closes the volume with a grateful sense of personal gain. That such a pure life has passed in our midst, such an ardent soul aspired and realized and performed, cannot be less than a blessed help to any one who follows his course with a spirit in the faintest degree akin.

"How harmoniously are blended in him those hitherto incongruous elements of character, — the zealous minister of Christ; the friendly nurse, bending with all a woman's tenderness above the dying soldiers of the hospital; and the valiant warrior falling on the field of battle, and, 'to do something for his country,' giving all, — ease, health, and life itself!

"With the exception of the early days of boyhood, his own letters tell the impressive story, and in that vivid, eloquent way that seemed to bring his readers in the 'Journal' face to face with the far-away scenes of camp or battle-ground, and make them selfish in their grief, when first that heart-rending message flashed along the wires, telling to all, how, lamented and bewailed by his comrades, Arthur Fuller had fallen, gun in hand, in the streets of Fredericksburg.

"That peculiar energetic vitality of his, that makes your breath quiver and your pulse stand still while you follow his matchless description of the contest between the 'Merrimac' and 'Monitor,' breathes through the simplest letter, and pictures for you so truthfully and strikingly the outlines, that every detail seems to have passed beneath your scrutiny. Almost those missionary labors at Belvidere seem more heroic and

grand than the patiently borne sufferings, the persevering labors of the camp, and the enthusiastic valor, the inspiriting example, the great sacrifice, of the crowning act at Fredericksburg; and yet one succeeds the other naturally and harmoniously. No one, following along the pages the boy early inured to care and grief, and constantly urged onward and upward by the gifted sister, 'the day-star of his boyhood,' marvels as if it were something strange to find the earnest pastor among the discord and horrors of war. His memory were blessed, if only for this, — that in his life the world can behold the noble type of our New-England clergymen. What scoffing voice of baser treason than that of the vilest secessionists has lately reviled and maligned the Yankee minister? We need no other answer, no prouder refutation, than this life of Chaplain Fuller."

The other article to which we referred is from the "Independent" of last week: —

"How Chaplains are treated. — Rev. S. S. Hunting, the worthy pastor of the Unitarian Church at Detroit, accepted the office of chaplain in the army; and, after a faithful discharge of his duties for a few months, was summarily dismissed by the late Brig.-Gen. Welsh, on the false and groundless charge of 'countenancing in his regiment resistance to a lawful order of a superior officer.' The facts were these: Gen. Welsh had given orders, in direct violation of law, for the Twenty-seventh Michigan Regiment to be searched for a slave, and for the slave to be delivered up. There was no resistance to the order; and Mr. Hunting was not with the regiment at the time, but learned the facts afterwards, and wrote an indignant account to Rev. C. C. Ames of Cincinnati. Mr. Ames stated the case to Gen. Burnside, who promised to look after it. Gen. Welsh revenged himself by expelling the chaplain from his regiment. The colonel and other officers of the regiment unite in certifying most fully to the falsity of the charge, and the patriotism and good conduct of the chaplain. The case may serve to illustrate the difficulties which the Government has had to contend against

from the proslavery and rebel sympathies and overbearing brutality of many of the West-Point officers. We are glad that this spirit is getting purged out of the army by the terrible experiences we have had. The 'Detroit Advertiser' speaks of the defence published by Mr. Hunting: —

"'The kidnapping itself was an act of disobedience to the "lawful orders of a superior officer" (to wit, the President of the United States); and, the transaction having been public, Chaplain Hunting was justified in mentioning it in a letter to a friend. The *method* of his dismissal — without any Court of Inquiry, or opportunity of defence, and accompanied with a most brutally worded order — shows a consciousness of weakness on the part of his persecutor. This affair will not damage Mr. Hunting in the least, either among his old friends, or in the denomination which he is so honorably connected with; and his malignant persecutor, Brig.-Gen. Welsh, has gone to a world where he will need that forbearance and mercy to be shown him which he took particular pains to deny to several Michigan officers, because they came from a section where "peculiar sentiments" prevail, where liberty is loved, and religion is regarded.'"

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 12, 1863. — Present, Messrs. Stebbins, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Ware, Sawyer, Norton, Smith, and Fox.

The Committee on Publications reported in favor of granting to the Lapham Institute, at North Scituate, R.I., in response to their application, a copy of each of the publications of the Association; and the report was adopted.

The Committee on New-England Correspondence presented an application for aid from the society in Warwick, Mass.; and, in accordance with their recommendation, an appropriation was made of $50.

The Committee on Aid to Theological Students reported that applications for assistance from the Perkins Fund had been received from two students connected with the Cambridge Divinity School; and they were authorized, should they deem it advisable, after consultation with the Faculty, to grant the sums asked for.

The Army-Mission Committee were instructed to renew the arrangement with Rev. William G. Scandlin, as missionary of the Association to the Army of the Potomac, on substantially the same basis as before, should he find himself able to continue in the work.

The Committee on Western Correspondence presented an application for aid from the society in Lawrence, Kan.; and, in view of their great need of help in consequence of the late rebel raid, an appropriation was made of $200; which it was voted to send to them, with the assurance that they had the hearty sympathy of the Board in this time of trial.

The Special Committee, to whom the subject of pulpit supplies was referred at the last meeting, presented a report, in which the evils of the present system were stated, and which recommended, as the only way of removing them, that the Association assume the responsibility of supplying pulpits, and appoint some person to take charge of that business, who should have a desk at the office of the Association.

After a full discussion of the report, it was voted to appoint the Secretary the agent of the Association for the supply of pulpits; and he was instructed to keep a list of candidates for settlement, and of vacant parishes, and to attend to all applications for supplies.

It was further voted to request the same Committee to arrange a plan for the guidance of the Secretary in this work.

Daniel Denny, Esq., of Dorchester, was unanimously elected a Vice-President of the Association, to fill the vacancy existing in that office; and the Board then adjourned to Monday, Nov. 9.

INTELLIGENCE.

The ANNUAL MEETING OF THE SUNDAY-SCHOOL SOCIETY was held at Springfield, Mass., on the afternoons of Tuesday and Wednesday, Oct. 13 and 14. The following officers were chosen for the ensuing year; the President, Secretary, and Treasurer of the past year having declined a re-election: President, Rev. Alfred P. Putnam of Roxbury; Vice-Presidents, Rev. Eli Fay of Leominster and Mr. J. N. Daniell of Boston; Secretary, Rev. Samuel A. Smith of West Cambridge; Treasurer, Mr. Edwin A. Wadleigh of Boston; Directors, Henry J. Bigelow, M.D., of Newton Corner, Rev. Nathaniel Hall of Dorchester, Mr. M. T. Rice of Boston, Rev. Leonard J. Livermore of Lexington, and Rev. Charles H. Brigham of Taunton.

The ANNUAL MEETING OF THE NORFOLK AND MIDDLESEX SUNDAY-SCHOOL ASSOCIATION was held at South Natick on Thursday, Oct. 8; when the following officers were elected for the coming year: President, Rev. Solon W. Bush of Medfield; Vice-President, Rev. Horatio Alger of South Natick; Secretary, Mr. Elliot Perry of South Natick.

The ANNUAL MEETING OF THE MIDDLESEX SUNDAY-SCHOOL SOCIETY was held at Concord on Wednesday, Oct. 21; when the following officers were elected for the coming year: President, Thomas S. Harlow, Esq., of Medford; Vice-President, Henry J. Bigelow, M.D., of Newton Corner; Secretary, Rev. Leonard J. Livermore of Lexington.

Rev. CHARLES NOYES has resigned the charge of the society in Brighton, Mass., on account of ill health.

Rev. JOSHUA YOUNG, recently pastor of the society in Burlington, Vt., has accepted an invitation to take charge of the Third Parish in Hingham, Mass., for six months, commencing Oct. 1.

Rev. JOHN J. PUTNAM has resigned the charge of the society in Bridgewater, Mass.; the resignation to take effect the 1st of January next.

Rev. ROBERT HASSALL, formerly of Haverhill, Mass., has accepted a call from the society in Keokuk, Io.

Mr. MILTON J. MILLER, a graduate of the Cambridge Divinity School in the class of the present year, has accepted an invitation to take charge of a Liberal Christian society in Troy, O.

Rev. B. F. FANTON, of Union Springs, N.Y., has accepted an invitation to take charge of the society in Fitzwilliam, N.H., for six months.

Rev. NATHANIEL O. CHAFFEE, formerly of Bolton, Mass., has been invited to take charge of a new Liberal Christian society in Princeton, Ill.

Rev. GEORGE S. SHAW has resigned the office of Chaplain of the Missouri State Penitentiary, and accepted an invitation to become Instructor in the House of Refuge at St. Louis, Mo.

NOTICE.

ROOMS OF AMERICAN UNITARIAN ASSOCIATION,
Oct. 14, 1863.

To the Committee of Supply in vacant parishes, —

The Committee of the Executive Board, to whom the subject of the mode of supplying vacant pulpits was referred, desire to make it known, that a list of all candidates will be found with Mr. George W. Fox, Secretary of the Association; and would invite them to make application to him.

JOHN. F. W. WARE,
R. P. STEBBINS,
WARREN SAWYER,
} *Committee.*

ACKNOWLEDGMENTS.

1863.			
Sept. 29.	From	Barton-square Society, Salem, for Monthly Journal, additional	$1.00
Oct. 6.	„	Society in Quincy, for Monthly Journals, additional	2.00
8.	„	Society in Barre, as a donation	38.85
14.	„	a friend in the Arlington-street Society, Boston, as a donation	40.00
20.	„	Rev. Ed. J. Young's Society, Newton Corner, as a donation	105.20
21.	„	Rev. J. F. Lovering, to make himself an annual member	1.00
23.	„	Society in Syracuse, N.Y., as a donation, $25.00 For Monthly Journals, additional . . 15.00	40.00

ARMY FUND.

Oct. 3.	From	a friend	$1.00
6.	„	„ „	2.00
8.	„	the children of Fall-River Sunday School, through Rev. J. F. W. Ware	9.00
„	„	a friend	1.90
10.	„	Atherton Blight, Esq., for Tracts	50.00
12.	„	collection at Hollis-street Church, Boston, Sunday evening, Oct. 11	240.70
14.	„	"a friend of the soldier"	5.00
„	„	a friend	5.00
„	„	Charity Fund of South Parish, Portsmouth, N.H.	30.00
16.	„	collection at Autumnal Convention, Springfield, Oct. 14*	440.61
„	„	a friend in the Arlington-street Society, Boston, towards support of Rev. William G. Scandlin	40.00
19.	„	Rev. J. F. W. Ware's Society, Cambridgeport	131.62
„	„	friends in Springfield, through Rev. J. F. W. Ware	17.00
20.	„	a friend, through Rev. J. F. W. Ware	50.00
„	„	L. S. G.	30.00
22.	„	a friend	2.00
28.	„	friends, through Rev. J. F. W. Ware	360.00

FOR REV. JOHN S. BROWN, LAWRENCE, KAN.

The Secretary has received and forwarded the following sums: —

From	a friend in the Arlington-street Society, Boston	$20.00
„	Charity Fund of South Parish, Portsmouth, N.H.	25.00
„	a friend	5.00
„	„ „	10.00
„	„ „	2.00

* Through a mistake in counting, the amount collected at the church was announced as $444.82, instead of $429.61.

Terms: One Dollar per annum. Single Copies, 10 cts.

THE

MONTHLY JOURNAL

OF THE

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JAMES FREEMAN CLARKE, Editor.

BOSTON:
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245, Washington Street.
1863.

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OF THE

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*** The Office of the Association is at 245, Washington Street, B ton. The Secretary will be there, every day, from 9 A.M. till 5 P.M.

The Office of the Treasurer, Charles C. Smith, Esq., is also at t place; and all letters for him, on business connected with the Associat should be addressed to him as "Treasurer of the American Unitar Association, 245, Washington Street, Boston."

THE

MONTHLY JOURNAL.

VOL. IV.] BOSTON, DECEMBER, 1863. [No. 12.

ESSAY ON THE SIN AGAINST THE HOLY GHOST.

BY JAMES FREEMAN CLARKE.

THE passage in which the sin against the Holy Ghost is spoken of is Matt. xii. 31, 32; and is as follows:—

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost" (or rather the blasphemy of the Spirit) "shall not be forgiven unto men. And, whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

The sin here spoken of is commonly called the Unpardonable Sin. The corresponding passage is in Mark iii. 28, 29; and in Luke xii. 10.

There has been much investigation as to the nature of this sin against the Holy Ghost. I think that the majority of Christians have no distinct idea what it means. Many are troubled for fear lest they should ignorantly commit it. Many are rendered miserable, thinking that they have com-

mitted it. Some people suppose that it is possible to commit this sin ignorantly, and almost accidently. Some think that it is an exceptional and peculiar sin, having no parallel, belonging to no class, standing quite alone. It is thought not possible to explain its nature, or give a reason for its fatal penalty: hence it is made an arbitrary act of God. God is thought to have made this sin worse than others in its nature and penalty for good reasons of his own, of which we can know nothing. Now, all this partakes of the nature of superstition, and therefore is very injurious. Superstitious fears do us no good, — only harm. The only fear which does us good is rational fear. Midnight, ghostly, spectral fears do no one any good. It is the mid-day fear of what we see, and comprehend to be evil, which helps us; and no other kind of fear. Let us see, then, if we can throw a little of the daylight of reason and common sense on this subject.

First, then, as to the opinion that this is a sin which may be committed ignorantly and accidentally.

If any one should leave a deep but concealed hole in a place where people were walking to and fro, so that, without knowing it, they might suddenly fall in, and be killed, we should think him a bad man. We should say, "If he cannot cover up the hole, he can at least put a distinct mark over it, so that all may know where it is, and be able to avoid it." But what shall we say of those who think that God has left a concealed place, through which men may fall, in a moment, not into temporal, but eternal death? It is a dreadful thing to believe concerning the Almighty Father. I, for one, will never believe it.

It may be that the meaning is simpler than we suppose, and that there may be a significance which we can comprehend, and make use of. The best way to understand it is to read the whole passage, and find when it was said, and why it was said.

It was said to the Pharisees; and it was said to them because they attributed the good works of Christ to an evil power. He healed a man who was both blind and dumb. They said, "He casts out devils by Beelzebub, prince of the devils." Jesus said that this was not blasphemy against *him*, but against *the Spirit of God*. Why so? The Holy Ghost had not been mentioned: the Pharisees had said nothing about the Holy Ghost; but they had attributed his good actions to an evil power. How did that blaspheme the Holy Ghost? The blasphemy was not in words, but in the meaning of their words. It is the Holy Ghost, or Spirit of God, which teaches us what goodness is. Now, in denying that the action of Jesus had a good source, they denied, virtually, that it was a good action; for the Devil does not do good actions: if he did, he would not be the Devil. Good actions must come from God, from whom cometh down every good and every perfect gift. We must either make the tree good and the fruit good, or else we must make the tree corrupt and the fruit corrupt. Therefore, in saying that Christ cast out demons by Beelzebub, they said that casting out demons was not a good, but a bad action. Now, they knew better than that. God's spirit, in their heart, taught them, that to cast out demons was not a bad action, but a good one. The blasphemy against the Holy Ghost consisted, therefore, in denying that goodness was good. For the sake of putting down Jesus, they contradicted the most fundamental convictions of their own hearts.

According to this, to say that a thing comes of evil, which our moral instincts and spiritual intuitions teach us to be good, is to blaspheme the Holy Ghost.

There are certain fundamental moral convictions, which God bestows upon us at the beginning, which are the foundations of all other convictions. These are primitive; all

others are derivative: these are certain, other things probable. Doubt or deny these, and the whole fabric of knowledge, faith, belief, opinion, totters. If you are not sure of your intuitions, you are uncertain of every thing. But this is not the worst; for not only does all knowledge, but also all goodness, rest on this foundation. Deny your moral convictions, and there is no right or wrong, no good or evil, no duty, no God.

Since these fundamental convictions are so important, God has rooted them in the soul, so that we cannot escape from them: they are there when we deny their existence. We cannot believe that goodness is not good: but we can say that it is not good; and to speak thus against our own highest convictions is to blaspheme the Holy Ghost. This is just what the Pharisees did, and this is the essence of the unpardonable blasphemy.

Some commentators have narrowed down the meaning of the sin, in order to show that we are not in danger of committing it now. To relieve anxious minds, they say that it is only doing what the Pharisees did at that time; viz., ascribing Christ's miraculous acts of healing to the Devil: so, as no one now-a-days does this, no one now is in any danger of committing this sin. Now, this explanation will, no doubt, relieve the anxious minds who believe it, but at the expense of reducing the doctrine to a nullity. It also leaves an unreasonable character attaching to the words of Jesus, and does not explain his purpose in such a declaration.

The sin against the Holy Ghost is, in our opinion, not a single outward action, but conduct and words proceeding from a fixed inward state. It is a determination of the mind not to receive what is seen to be truth, and not to accept what is known to be good, because this truth and this goodness conflict with its own prejudices, interests, or

desires. It is the mind hardening itself against goodness, sophisticating itself against right. It is essentially a state of mind.

Nor is this sin, therefore, an unconscious act, done ignorantly. Men sometimes fear that they may ignorantly, and without knowing it, have committed the unpardonable sin; but this is not possible. Whatever we do ignorantly and unconsciously may be pardoned. "I obtained mercy," says the apostle, "because I did it ignorantly, in unbelief." "Father, forgive them; for they know not what they do." No one need ever fear that he has committed the unpardonable sin without knowing it.

Nor is this an isolated and exceptional doctrine, standing alone, and unconnected with the other teachings of Jesus. This is the only place that it is called by this name as blasphemy against the Holy Ghost; but the same doctrine is implied everywhere else. The whole gospel of Christ, in all its teachings, is based upon the idea, that man can be helped by God and by his brother-man out of all evil states but one. So long as he does not wilfully resist God's truth and love, he can be forgiven and sanctified: but he cannot be forgiven against his will; he cannot be saved against his will; he cannot go to heaven against his will. This state of mind, whether it shows itself in blasphemy against the Spirit of Goodness, in a heart hardened against right, a conscience seared as with a hot iron, or in acts of resistance to the cause of right, is always the same.

Thus far we have reasoned from the context, from the words of Scripture here: now let us reason from the analogy of faith. Scripture is a unit: at all events, the gospel is a unit; it cannot contradict itself. The doctrine, therefore, which is taught obscurely here, is, I believe, taught very plainly elsewhere.

The danger of committing the sin against the Holy

Ghost is the great penalty of abused freedom. God has determined that man shall be free. He has not made man for simple happiness; for such enjoyment as he gives to the fish in water, or the bird in air: he has made him for the higher happiness which comes from goodness. He shall not be happy at all, he shall be gnawed inwardly by a divine unrest, he shall be inwardly dissatisfied, till he can be satisfied through truth and right. Nor does God intend that he shall become good till he can become so freely. There was a Holy of Holies in the Jewish temple, into which no one went but the high priest, and he only once a year. In the centre of the human soul, there is a Holy of Holies, — the sacred seat of personality, the private place of human freedom, which only the individual himself can enter. The key of that door, God has given to him alone. Even God will not enter it against his will. He can shut out God and man; he can shut out truth and goodness. That he may be wholly free, the power is given him of believing falsehood, and loving evil. From that centre of the soul, every thing which proceeds is free. If goodness comes from it, it is the man's own; if evil, that is also his own. But the great power carries with it a great danger. If we retire into the citadel of our soul when we are resisting truth, no power, divine or human, can follow us in to change us or to help us.

This, then, it is to sin against the Holy Ghost. It is to shut out truth, to resist good, to harden the conscience against the Spirit of God; and the punishment is what the Saviour announces: "This is the condemnation" (or "damnation;" for it is the same word which is elsewhere translated "damnation"), — "this is the damnation, that light has come into the world, and that men have loved darkness rather than light." The punishment for resisting light is, that we remain in darkness: that is punishment

enough. Eternal damnation, or spiritual damnation, as opposed to temporal damnation, is absence from the truth and love of God: it is the absence from God's presence. He who shuts out God is away from God, — that is all; but that is enough. And as forgiveness means, in the New Testament, God coming into the soul with a sense of his love, those who shut him out cannot be forgiven, because he will not enter their soul against their will.

We may now see what is meant when it is said that blasphemy against the Holy Ghost cannot be forgiven in this world or that which is to come. It means, that, in this and in every other world, God will leave us free, — free to accept, free to resist, his truth and his goodness. When we knowingly and wilfully resist goodness, he allows us to do so, and to take the consequences.

"In this world, or in that which is to come." The literal meaning here is, "*in this present age, and in the coming age;*" i. e., of the Messiah. The present age was the age of the Law: the coming age would be the age of the Gospel. Now, the people thought, and thought truly, that, in the age of the Messiah, many sins would be forgiven which were not forgiven then. The coming of Christ was to be a new coming of God's forgiving love, — "God in Christ, reconciling the world to himself." The prophets foretold, that, in the time of the Messiah, God would forgive their sins. "In those days, saith the Lord, I will forgive your iniquity, and I will remember your sin no more." The law of Moses said, "*Do* this, and thou shalt live:" Christ said, "*Believe* in God's forgiveness, and be forgiven." The domain of forgiveness is, therefore, much wider under the Gospel than it was under the Law. There is no parable of the Prodigal Son in the Old Testament. Neither Moses nor Elijah ever said, "Be of good cheer: thy sins are forgiven thee." God is always the same; but

his revelations are different and progressive. Christ revealed the forgiving love of God as it had not been revealed before; and he revealed it, not by word only, but by action. He communicated forgiveness: he had power on earth to forgive sin.

But there was one sin which even he could not forgive; and that was the sin of a heart deliberately shutting itself up, in its citadel of freedom, against God's revelation of love. Not in this age, nor in the age to come, — not in any age, any place, any time, — can this sin be forgiven. The conditions of forgiveness are wanting, — humility, penitence, a desire to be forgiven.

For again we ask, What is forgiveness? We know what is meant by human forgiveness. Man forgives when he ceases to be angry, and ceases to punish: but God cannot forgive in either of these ways; he can neither cease to be angry, nor cease to punish. He cannot cease to be angry; for he never is angry as man is angry. His anger is infinite indignation against sin, joined to an infinite pity for the sinner: he can never cease from either. Nor can God cease to punish sin as long as sin continues; for his punishments are blessings: they are what we need; they are for our good; they are the established consequences of faults; they came by laws which can never be broken. To suffer while we sin is the best thing which can befall us. God, therefore, never forgives by remitting penalty. How, then, does he forgive?

God's forgiveness is reaching out and finding the sinner, and drawing him to himself. It is loving us while we sin, and making us feel his love. It is removing the alienation which sin always causes; for, whenever we do wrong, we turn away from God. It is God's love, coming to find us, and to reconcile us to himself, which constitutes forgiveness. God does not forgive us because we have

repented, but to lead us to repentance. We must, indeed, have the beginnings of repentance, the sense of the evil of our sin, and the feeling of emptiness and want while away from God. Then he comes, reconciling us to himself. He sends some sweet influence into the soul; he draws our heart toward him; he awakens the conviction of his nearness; he brings a sense of re-union; he enables us again to say, "My Father!" This is God's forgiveness; and it is what Christ came to reveal and to impart.

All manner of sin and blasphemy, therefore, Christ could forgive. He could forgive the thief on the cross, the woman taken in adultery, the other sinner who brought her box of ointment, Peter who denied him thrice, Pilate who condemned him, the soldiers who crucified him, Paul who persecuted him. He could forgive these; for he saw in them all, either penitence, capacity for penitence, honest error, or ignorant unbelief. But, in the heart of the Pharisee, he saw neither humility nor ignorance, but a determined purpose not to submit to the truth; and he *could not* forgive them: *they* had made it impossible.

"Whoever shall blaspheme the Son of man, it shall be forgiven him." The Apostle Paul was a remarkable instance of this. He had blasphemed the Son of man; he had persecuted and abused those who believed in him. "And yet," said he, "I obtained mercy, because I did it ignorantly, in unbelief;" and he obtained mercy, not after he had repented, but in the very act of going on with his persecutions. Christ saw in his heart an ignorant honesty, capable of becoming penitence when more light should come. It was not his repentance which led to his being forgiven; but he was forgiven that he might repent. "The goodness of God leads us to repentance," said he afterward. And so, ever since, it has happened that infidels and deists have been converted in the midst of their blasphemies, and

changed into friends of Christ: their hearts were not as bad as their heads.

When, therefore, men commit sin from ignorance or from passion, God's mercy may come to them at any time to humble them and to bring them to repentance; but those who harden their heart against the truth make themselves incapable of this divine mercy, and, as we read in the parallel passage, "are in danger of eternal damnation."

What is this eternal damnation? According to the common idea, it is an everlasting outward hell, from which one cannot escape. The word, however, signifies simply "judgment," as it is translated in almost every instance; or, as we have seen above, it may mean "condemnation," as it is translated in John: "This is the condemnation, that light has come into the world; but that men chose darkness rather than light, because their deeds were evil."

According to this text, the damnation, or judgment, of those who blaspheme the Holy Ghost is in the fact that they choose darkness rather than light. So, likewise, we are told of those who shall go away into outer darkness. They choose to go away from Christ, and therefore go into darkness, loneliness, and spiritual death. They are not driven; they go.

Does this passage teach the common doctrine of everlasting punishment in the future life for sins committed in the present world? Olshausen is inclined to think that it does; though he says, "The statement that there is one sin which cannot be forgiven in the world to come allows us to conclude, that all other sins can be forgiven in the world to come." But, according to the explanation just given, though it teaches eternal punishment (like the whole of the New Testament), it does not teach that this is the same as never-ending punishment. Eternal punishment is the punishment of eternity, as distinguished from

the punishments of time. It comes from within, and not from without; from the sight of eternal truth, and not from temporal changes.

Close observers of the language of the New Testament must have noticed this phrase, "are *in danger* of eternal damnation." How *in danger* of it? We should say, according to common Orthodox ideas, that those who could not be forgiven in this world, or that which is to come, were not only "in danger" of eternal damnation, but were at least certain of it, if not already damned. Poor Cowper believed himself eternally damned already for having sinned against the Holy Ghost. But Christ does not say this: he says they are "*in danger* of eternal damnation."

The explanation is, that this sin is not a single act, but a state of mind, having degrees. We *gradually* harden ourselves against any truth; and are in danger of hardening ourselves so completely, that it will become impossible for us to see it. We at last find ourselves in a condition in which the soul is wholly directed to something foreign from God and his will. God is totally shut out, and we are contented and self-satisfied in being away from him. This is eternal or spiritual death, as distinguished from all temporal loss, pain, and evil.

Now, when one has reached this point, and has shut God out by hardening the heart against his truth, what remains for them? Nothing but to go on, and to see his evil out; to carry it out to its last results; and so by the road, not of forgiveness, but of utter evil, to reach good and truth again. When, how, where, no one can say; for no one can sound the mysteries of free-will. When one has wholly set his will to oppose truth, how far and how long he may go in that direction, no one can say. He must go through with it, and see it to the end.

We said above, that God could not forgive by remitting

the natural consequences of evil; for this natural penalty is what is best for the offender himself. Perhaps we went too far in saying this. God may sometimes forgive, even in this sense, those who have not committed the unpardonable sin. The natural consequence of opposing Christ is to be without Christ; but, in the case of Paul, God remitted this penalty, and brought him to know and love Jesus by a special act of mercy. He often forgives us all in like ways, and remits by special favor the natural penalties of our sins. The natural consequence of selfishness is, not to be loved; but how many selfish persons are forgiven the full measure of this penalty, and continue to be loved by affectionate wives and children! Therefore it is true, even in this sense, that all manner of sins and offences may be forgiven, except this one of hardening the heart against the truth by a wilful resistance.

Those who are most likely to commit the unpardonable sin are not atheists, deists, heretics, profane persons, sabbath-breakers, drunkards, thieves; but, on the other hand, bigots and sectarians, who think themselves the only orthodox and religious characters extant.

Nothing hardens the heart so much against the Holy Spirit as dogmatic or ecclesiastic bigotry. There are those to whom goodness is not good, if out of their own sect; to whom love and generosity go for nothing in a heathen or a heretic; who call the most noble virtues "mere morality," if not attended by the technical tests of conversion received in their own puny party. The better a man is, the worse he is in their esteem, if he denies their creed. When they see the demons of pride, lust, selfishness, cast out of the soul by the power of conscience, charity, purity, and faith, they say, virtually, that this is done by the power of Satan. We have even heard it stated in terms by a champion of Orthodoxy, that heretics are apt to be better men than the

Orthodox, because the Devil uses their goodness as a bait to allure men into their heresies. This, and the like declarations, come as near to the precise sin against the Holy Ghost, which Jesus rebuked, as can well be.

I once had this conversation with a young lady, who had recently joined the Catholic Church:—

"You say, that, out of the Church, there is no salvation. What do you do, then, with all the good Protestants you have known,—your own father and mother for example,—or Dr. Channing and Henry Ware, and such persons?"

"Oh! we allow for those who are in invincible ignorance. They, though out of the Church, may yet be saved."

"True; but such men as I have named had ample opportunity to investigate the claims of the Roman-Catholic Church, and yet rejected it. They were not in any invincible ignorance. They, therefore, must be damned: must they not?"

"I admit it: they must."

"Then God damns good people; does he?"

"But the goodness of those not in the Church only seems to be goodness. It is not really goodness unless it comes from the true Church."

"Very well. This is the point to which I wished to bring you. We cannot know goodness when we see it: that is the logical result of your Catholic doctrine. This is striking at the foundation of all faith. We believe in God as the infinitely good Being; but we must know goodness first, in order to believe that God is good. We believe in Christ because of the goodness of his life, his word, his works, his gospel; but we must know goodness first, in order to believe that Christ and his religion are good. But, according to your Catholic principle, we cannot tell goodness when we see it; consequently, we cannot have

any ground for belief in God or Christ; still less, therefore, in the Church founded by Christ: so that your principle legitimates atheism and deism, and overthrows your own Church into the bargain."

Most churches reverse this teaching of Jesus, and teach the precise opposite. Those who blaspheme the Holy Spirit may be forgiven, but not those who say a word against the Son. They see all generous and noble actions done; and, because not done by the "evangelical" sects, they deny them to be the work of God. The goodness of heretics, of the heathen, of deists, of atheists, has nothing divine in it to them: it is a mere trick of the Devil to deceive souls. People may thus reject and blaspheme the Holy Spirit, and it will be forgiven them; but, if they deny the deity or atonement of Christ, it cannot be forgiven them. So the Church curses him whom Christ has blessed, and absolves him whom Christ has condemned.

The result of this investigation, then, has brought us to these results:—

1. The sin against the Holy Ghost is denying the divine character of goodness, and resisting the power of truth and love, in order to maintain some private conviction, purpose, or prejudice. It is simply resisting good by the force of the will.

2. This sin against the Holy Ghost, therefore, is not a singular or exceptional act, but is frequent and very common in all men, but especially common among the religious, and in those who lay the greatest stress on their having the true faith or the true Church.

3. It is a sin which cannot be forgiven, because it closes the mind against the very truth which would bring repentance, and make forgiveness possible.

4. It is a sin, therefore, which must be expiated by suffering, and which can only find its solution by being

carried out to its last result, producing its full fruits, and showing itself so conclusively to be evil as to make further persistence in it at last impossible.

5. Finally, there are these two classes of sins, — venial and unpardonable. The first are committed by those who love truth and goodness, but fail through ignorance, weakness, force of habit, bad example, &c. The second are wilful sins, — sins committed against the truth. The first may be *pardoned;* that is, their evil consequences removed by the mercy of God. The second must be expiated; that is, their evil consequences must be borne, even to the end. Of these it may be said, "Verily thou shalt not come out till thou hast paid the uttermost farthing."

THINGS IN MADRAS.

[The following letter from Mr. Dall, dated July 28, shows the result of the efforts, thus far, in behalf of William Roberts.]

MADRAS, July 28, 1868.

TO EDITOR "MONTHLY JOURNAL."

DEAR BROTHER CLARKE, — Your "Monthly Journal" for May last gave very generously of its space to Madras. William Roberts has lent me the number; and I see that Bro. Winkley's appeal sits there side by side with my own. We both pleaded for the upholding of the brave little church which has held its place here on and on to this *fiftieth* year of the brick-chapel dedication, — the Roberts Chapel. The wonder is, that this should have been accomplished mainly by the energy of born Hindoos, — men least of all developed in the element of force and will; men who, in this case, have received more, far more, of the head-shake than of the nod from "us that are strong in the West."

By the way, do you know of any set of "Anglo-Saxon" Unitarians who have kept up their numbers and their schools and their courage and their public worship for fifty years, wholly on "lay" services, as these poor "willless" ones have done? Bro. Winkley says, in closing his appeal, "Though nothing more be ever done for India missions, self-respect demands of American Unitarians to see to it that that chapel be repaired, and kept so; and that William Roberts be taken from his present damp hut, and finish his days in that redeemed parsonage. . . . Shall it be done, and that speedily?" . . . Generous hearts in your part of the world may have been touched by this appeal, and such will be glad to know that a practical answer is being made to this reasonable call. You may remember, that, before leaving Boston, friends had put into my hands, for Madras, — chiefly of Dr. Gannett's Society, and at the farewell meeting, — contributions that realized sixty-six pounds, or sovereigns, in gold. Well, I found, on arriving here, that it would be every way cheaper and better to have a *new* parsonage and schoolhouse, both in one, on ground over against the chapel, than to have a fight at law for the old and half-ruined building that had been left to the church for a pastor's home, but which had been seized and sold, and lately sold again. To carry out this idea, I have obtained full ownership of that lot for a school and parsonage; and, in accomplishing this, have parted with but twenty-seven of my sovereigns. Thirty-nine remain; and, of these, I gave the whole (adding a few of my own) to put the chapel in thorough repair. Three different parties have sent in their estimates for these necessary repairs; and they vary from three hundred and fifty to five hundred and fifty rupees. My plan is to deposit in the bank four hundred rupees, and to hold William Roberts singly responsible for their wise

and economical application, as advised by a committee of three of his best men, — David Chourimootro, Samuel Cholay, and John Domingo. This, with what the congregation themselves mean to raise for the purpose, — perhaps thirty or forty rupees, — will "see to it that that chapel is repaired." Giving William Roberts a better home is a third point with Bro. Winkley and the rest of us who care for the permanency of the first Christian Unitarian *Church* in India.

On reaching Madras, I found William Roberts and his family had removed from their Royapettah Cabin, which they have repaired, and hope to rent. They were and are residing in Triplicane (another ward of the city), close under the windows of one of the city "palaces," — the Ice House. Mr. Bancroft, an American gentleman, who has resided here and known William Roberts for a dozen years, had, I found, given him a responsible position in the Ice House, to be held during his own absence of a year or two in Massachusetts: another testimony to William's fidelity. Since Mr. Bancroft left, William has been drawing a salary large for him, — *i.e.*, seventy-five rupees a month; and this, I hope, is to continue for at least a year or two. After repeated charges to that effect, William Roberts had reluctantly closed the schools of his mission some four or five months ago. Forty pounds arrived from London; and, what with this and his own seven pound ten per month, the old strongholds of debt have begun to tumble down. His own debt for food is reduced to about four hundred rupees; and he is working his best to bring all things to a creditable balance, — among other things, paying two rupees a month towards a clearance of old arrearages for rent of schoolrooms; a bill within fifty rupees for rooms (if they could be honored with that

designation), the regular charge for which was one rupee four annas a month, or about sixty-two and a half cents.

On the 15th of the present month, I opened again, at my own risk and charges, the best of the Roberts schools; and am glad to find already about thirty boys in attendance, — most of the pupils not only barefooted, but bare altogether. Most of them will pay a few cents a month: but, if there be such a thing as a charity-school, this is one; yet several of the boys wrote for me with their fingers, in the sand on the floor on which they sat, with a grace, and mastery of form, that surprised me. I have induced two English Unitarian gentlemen here to give the sixteen rupees which has placed a good clock on the walls of the chapel. Another English Unitarian resident of Madras has subscribed two rupees a month towards the seven rupees a month that I am to pay my schoolmaster David, who is a good man of fifty, and was trained up for a school-teacher by William Roberts, sen. I have left no room here to tell of my late interesting meetings for social worship, the christening of children, &c., held at Tripatoor (a new opening) and at Salem (two hundred miles from this), where Lorenzo, one of the church there, has given land, which he showed me, for a chapel, to serve also as a school-house and reading-room. I spent three days among the Unitarian Christians of Salem (all *natives*); and we had three prayer-meetings, with two sermons. William Roberts could not be spared from the Ice House to travel with us: so I took his son Samuel, a good, bright, well-disposed young man of seventeen; and it gave me joy to see how quietly and successfully he led off in the Tamul portions of our services, at Salem and Tripatoor, in the chants, Bible-readings, responses, &c.;

and also fulfilled to me the duty of a clear-spoken and ready interpreter. God grant he be a good pastor some day, a colleague to his father, and a gospel teacher, abler than he, because better trained! As deeds are better than words, — words even in the form of prayer, — I have resolved to take Samuel with me to Calcutta, and do what I can to make him a good minister of Jesus Christ. With tears, yet cheerfully, his mother consents to this "for his grandfather's sake." How many boys have you in your Sunday school who could lead a prayer-meeting of twenty-five people? Samuel Roberts conducted one meeting after I had left the place.

Your BROTHER DALL.

MR. SAWYER AND THE CHRISTIAN INTELLIGENCER.

No doubt, the editors of periodicals, being infallible judges of every thing, even of the books they have not had time to read, have a perfect right to criticise and condemn the works, the published opinions, and the writings of men infinitely superior to themselves. Any modesty on their part is quite out of place. A man gives twenty laborious years to writing a book. The critic, who never spent an hour in studying the subject, and has only an hour in which to read and review the volumes, turns over the leaves, half a dozen at a time, and pronounces the book empty and false, or wise and good, according as it came from his side, or from the side opposed to him. In a political editor, we

expect nothing better: perhaps, in the editor of a religious magazine or newspaper, we ought.

But this is not the question we now have to touch. Editors may with impunity rend, ravage, and devour all the best books in the land. They are in their right in doing so. Authors are a people to be scattered and peeled, to be trampled under foot of men, to be snubbed and worried, *ad libitum*. They know it when they write, and are prepared for it.

Hitherto, however, it has not been considered the thing for an editor to go too far in abusing an author. Rend the book, but let alone the writer. You may say that the book is stupid and false; but you cannot call the author a thief and a liar, without exposing yourself to a suit for libel. Such, at least, has been the law for secular editors; and, having it, they usually keep a civil pen directed to the author, while they lacerate the author's work *ad libitum*.

But religious editors have commonly held themselves exempt from such limitations. Being religious editors, they claim the benefit of clergy, and call their neighbors any hard names they will, with impunity. But Mr. Sawyer, it seems, does not quite approve of this practice, and has tested the opinions of the courts in regard to it; thereby putting the said courts quite in a flutter, and disturbing their legal equanimity not a little. Also he has caused an equal consternation among "religious" editors. "What!" they say, "must not we call a writer, from whom we differ, an infidel, a heretic, an ass, a lunatic, a renegade, a liar, a blackguard?" They feel as the slaveholders in New Orleans felt when told by Gen. Butler that they must not "wallop their niggers" any more. But let us describe the case.

From the Utica (N. Y.) Morning "Herald" of Oct. 23.

THEOLOGY IN COURT. — INTERESTING CASE.

REV. LEICESTER AMBROSE SAWYER *versus* THE CHRISTIAN INTELLIGENCER. — At the Circuit Court still in session in this city, the case of Leicester Ambrose Sawyer *versus* Charles van Wyck was called on yesterday morning. The plaintiff is the well-known author of a new translation of the New Testament, and other scriptural translations and theological works of doubtful orthodoxy. The defendant is the publisher of the "Christian Intelligencer," a New-York paper devoted to the interests of the Reform Protestant Dutch denomination. The plaintiff charges the defendant with publishing in his paper libellous words, in a notice of his book entitled "Reconstruction of Biblical Theories, or Biblical Science Improved," and claims damages amounting to $10,000. The counsel appearing for the plaintiff was Le Grand Marvin of Buffalo; for the defendant, Henry A. Foster of Rome, and William H. Waring of New York. Several of the leading clergymen of the city had been summoned as witnesses, and were present during the day. The alleged libellous notice in question called the contents of the book "balderdash" and "twaddle;" and had the following sentence, on which the prosecution was chiefly based: —

"On looking over it (the book), we first supposed it to have been written by a lunatic; but recollecting that its author was first a renegade Unitarian from Congregationalism, and then a renegade infidel from Unitarianism, we suspected the existence of a method in his madness."

Mr. Sawyer was the first witness called, and was questioned as to his books, especially his book on the "Reconstruction of Bible Theories," its circulation, his contract with its publishers, &c.; also as to his past and present religious and denominational associations. In the course of the cross-examination, Mr. Foster proposed to show that Mr. Sawyer was a "renegade infidel." Judge Morgan inquired what an infidel was; and Mr. Foster replied, that he was a person who did not believe in the authenticity of the Scriptures. The judge thought the term

indefinite. Every man in this free country has a right to his opinions on the subject, and opinions were various. The jury were the proper persons to decide in the case as to the meaning of the terms. He would therefore allow evidence to show what Mr. Sawyer's sentiments were, but not evidence to show that he was a "renegade infidel."

Thus the court plunged recklessly and very incautiously into a sea of theological investigation. Mr. Sawyer wanted nothing better. He proceeded to deliver to the court, the reverend editors and witnesses, and the assembled company, such a lecture on theology as they seldom or never before had an opportunity of hearing. He used his privilege. He told them what he thought about Moses and the Pentateuch, about inspiration, &c., &c.; and threw, no doubt, considerable light into the minds of the critics and their witnesses. Mr. Le Grand Marvin, his counsel, wished him to have an opportunity of reading to the court a little Hebrew, Syriac, and Egyptian; but here the court backed out, and resolutely refused to hear a word of it. "Give us your opinions," said the judges, "but spare us your authorities."

Then came the defence, and said they would prove that Mr. Sawyer *was* an infidel, renegade, &c.; and called all sorts of D.D's., missionaries, and tract-society men, to prove it. Then they helped Mr. Sawyer by reading a quantity of passages from his book. Then they subsided.

But Mr. Marvin, full of zeal for his client, would not let the matter rest so. "You have read a part," said he. "That is not fair. A part taken from its context gives no just idea of the book. Let us read the whole: that is the only way." The patient judge, like Issachar between two burdens, assented; and so they began to read the book.

The rest of the case we give in the words of the reporter:—

The opposing counsel did not object, and the judge told him to proceed; and so he commenced with the preface, and table of contents, amid the laughter of the bar and other listeners. Mr. Marvin and Mr. Sawyer took turns, and continued the reading for about an hour. This was tedious, and all parties repented the turn things had taken. At length the judge ruled, that the entire contents of the book might be received in evidence without further reading; and the business ceased by mutual consent.

Mr. Foster summed up for the defence in a speech of an hour and a half, criticising the author and his work severely on evangelical grounds, in justification of the terms that had been applied to him by the plaintiff.

Mr. Marvin followed for the plaintiff in a plea somewhat longer, and went pretty deeply into the theological and philological merits of the questions that had been raised, and Mr. Sawyer's book. His veneration for received authorities and evangelical doctrines was manifestly small; and it was also apparent, that he had a profound regard for his client and his client's opinions. Mr. Sawyer must have selected his counsel with reference to his religious views as well as his legal ability.

The case was ready for the judge's charge about half-past nine o'clock in the evening. He distinguished between actions for libel and slander. Slander was oral: libel was written slander. To hold a person up in writing to unjust ridicule and suspicion was libellous. It had appeared from the evidence, that Mr. Sawyer was formerly a Congregational clergyman, and had withdrawn from the Oneida Congregational Association on account of peculiar theological views, and established himself as an independent Congregationalist. He did not now belong to any Orthodox denomination. He had written several works; among them the work which had occasioned the alleged libellous article. The law allows fair editorial criticism; and sometimes men are very lenient, and allow the critics wide latitude of expression: yet one has no right to hold another up to unjust ridicule. No attempt was made to blacken the plaintiff's character, — the defence had not assailed his moral character; and, as far as the article in question refers to his moral character, it does not

seem to be fully justifiable, unless the fact that his views are not in accordance with received tenets reflects upon his character. The word "infidel" has no technical or legal signification in this country: in England it had, because England had an established church. The simple fact of calling the plaintiff an infidel is not libel. If there is a libel, it consists in holding the plaintiff up to unjust and malicious ridicule or opprobrium; yet, in this respect, editors should have some latitude. In a case like this, the opprobrious terms should be deducible from the character of the work noticed; and it was for the jury to say whether they were or not. Those who criticise an author should not abuse him unnecessarily. The amount of damages in the case is left wholly to the discretion of the jury, and will depend upon the motives which they attribute to the defendant. If the article in question was libellous, it was rather in calling the plaintiff a "renegade" and a "lunatic" than in calling him an "infidel" and his book "twaddle."

The jury, it seems, did not agree; and a new trial was ordered. When it comes off, we hope to hear about it.

We are glad that Mr. Sawyer has taken this question into court. It is time to know whether "religious" editors are, or are not, to be held to the same responsibility as other editors. Let them abuse and criticise books as they please and can, say we; but we do not believe they have any right to apply disgraceful and injurious epithets to men. To call a clergyman, who professes to be a Christian, an infidel, is to injure him in his society and his work. No man, who claims to be a Christian, ought to be called an infidel or Deist; and, if there is not conscience enough among Christian editors to enable them to see this, we hope the courts will hold them to it. We do not speak on our own account, for we believe our epidermis is pretty tough; but we think it only just to others that this rule should be enforced.

UNITARIAN AND EPISCOPALIAN TENDENCIES IN GREAT BRITAIN.

One object, apparently, of the "Church Monthly," edited by Rev. F. D. Huntington and Rev. G. M. Randall, is to gather a few of the timid and ignorant Unitarians into the Episcopal fold by making them believe that they will be safer there from heresy, infidelity, and deism. Accordingly, we find a short article in the October number of this periodical, called "Unitarian Tendencies in Great Britain." The purpose of the article is to show that there is "a steady drift of opinions," "on both sides of the Atlantic," toward some great heresy. The article asserts that "the early Unitarians — Buckminster, Worcester, Channing, Whitman, the Wares, Greenwood, Thacher, and Norton — would have revolted at the notions which are now broached in Unitarian journals, pulpits, and annual conventions." "Erroneous and one-sided," the writer continues, "in their doctrinal interpretations, they yet never thought of forsaking the authority of the Bible, discrediting the sacraments, or denying the Christian miracles. Grief and alarm would have filled their souls, had they foreseen the rationalistic results of their movement in the present utter rejection of the supernatural and sacramental elements of our religion, the contempt of biblical inspiration, and the indiscriminate fellowship with all forms and shades of neology that are willing to come under the Unitarian title, on the part of many of the younger clergy. Representatives of the former devout generation still remain, like Dr. Montgomery in Great Britain, and Dr. Gannett, Dr. Peabody, and a few others, here; but they only maintain a melancholy and ineffectual struggle against

the increasing influence of a different class, who practically put the ideas of individual liberty and independence in place of the Apostles' Creed, modern literature in place of the Bible, and experiments of moral reform in place of the cross of Christ and his spiritual redemption."

Now, in reading all this glib talk about Unitarian "neology," one would really suppose that the writer had never heard of the missionary bishop of his own English Church, — Bishop COLENSO. Certainly, Bishop COLENSO is as near to American Episcopalians as English Unitarians are to us. What sort of *tendency* in the Church of England is shown by the bishop's book? Does this book, with the "Essays and Reviews," and the works of Jowett and Stanley, show any tendency toward "neology" and "rationalism," or do they not? Does the denial of the truth of the Book of Genesis, by a Church-of-England bishop, seem like "forsaking the authority of the Bible," &c., or no? Are there any "rationalistic results" attained in the "Essays and Reviews"? we should like to inquire.

The truth is, that the "tendency" in the Unitarian Church is now toward faith, and that in the Episcopal Church toward doubt, denial, and the most negative criticism. We have passed this negative period: they are approaching it. The spirit of the Unitarian body is toward a profound apprehension of the substantial truths of Orthodoxy, while it rejects the erroneous forms. But every church of the past is, to use the countryman's metaphor, "like a young bear with all its troubles before it." The difference between the Church of Freedom and the Church of Creeds is like the difference between a republic and a monarchy, so well pointed out in the happy illustration of Fisher Ames. "In a republic," said he, "we are like people on a raft, — our feet are wet all the time; but we cannot sink. A monarchy, on the other hand, is like

a vessel, — very comfortable as long as you do not strike a rock; but then you go to the bottom."

Churches which trust to the Protestant principle of private judgment are always exposed to novelty and innovation; but thus they learn not to be afraid of error: they become sure of the truth they hold, and are able to give a reason for the faith that is in them. But churches which lean on the authority of creeds or bishops are liable to be shaken to pieces by any whiff of novelty. We infinitely prefer our own condition to that of the Episcopal Church. We, at any rate, have no bishops who attack the Bible, and no bishops who defend slavery out of the Bible.

It may be a delightful thing to have a bishop to reign over you, so long as you are able to imagine him to be a very holy man, and very much wiser than other men; but when a church is under the charge of such bishops as the two Onderdonks of New York and Pennsylvania, Bishop Doane of New Jersey, or Bishop Hopkins of Vermont, it may be doubtful if the benefit of bishops is sufficient to compensate for the scandal. A writer in the "Boston Transcript" (SIGMA), himself an Episcopalian, referred recently to the disgraceful quarrels in Boston between Messrs. Doane and Hopkins, before it was thought best to raise them to the episcopate. And now Bishop Hopkins devotes himself to defending American slavery from the Bible; and his writings are used as Copperhead electioneering documents, to such an extent as to compel a brother-bishop to issue a formal protest against them.

Considering all these things, the "Church Monthly" will perhaps permit us to ask, What is the present tendency of things in the Episcopal Church in England and America?

NEW WORK ON JOHN HUSS.*

MR. GILLETT has written a history of John Huss, in two octavo volumes. It is published by Gould & Lincoln, of this city. It is an important contribution, not only to civil history, but also to the history of the Church.

Among the "Reformers before the Reformation," John Huss takes his place with Wickliffe and Savonarola. Coming a little after the first (who preached from 1360 to 1384), Huss was born in 1373, — eleven years before Wickliffe's death; and was burned in 1415, — thirty-seven years before the birth of Savonarola.

Wickliffe had taught that the power of the pope came from the emperor; that appeals should lie from the ecclesiastical to the royal courts; that the commission of mortal sins vacated the power of the priest; that tithes ought not to be paid to wicked priests; that the Church could do nothing against the Scripture; and that Christ was only spiritually present in the Eucharist. Huss was a student of Wickliffe, and preached, like him, against the vices of the clergy, and taught that the papacy was a useless institution; that all Christian ministers were equal; that monastic institutions should be abolished; and that princes had the right to take possession of church-property, when it was used improperly. Such teaching as this brought on him the charge of heresy; and the result we know.

Many of our readers may have seen the noble painting by Lessing, in the Dusseldorf Gallery, representing Huss at the stake, and the poor bigoted old woman bringing the

* The Life and Times of John Huss; or, The Bohemian Reformation of the Fifteenth Century. By E. H. Gillett. In two vols. Boston: Gould & Lincoln, 59, Washington Street. 1863.

log of wood to add to the fire, occasioning his memorable phrase, "*O sancta simplicitas!*" This splendid historic painting only does justice to the character and worth of Huss. We are glad that Mr. Gillett has added another picture of his life in this valuable and learned history, which we recommend to our readers as being the only work in which they can find all that they may wish to know about Bohemia, the Hussites, the Taborites, the wars of religion, and the Council of Constance. These volumes fill a historic chasm which has long been left vacant. The author seems to have displayed much ardor and fidelity in the most industrious researches. He has not written his history and biography by making up a new book out of old ones; he has conscientiously consulted original sources: and so he gives us the means of judging for ourselves of the value of his labors, and of the disputed points of history.

CATHOLICITY OF THE NEW CHURCH, AND UNCATHOLICITY OF NEWCHURCHMEN. By B. F. Barrett. New York: Mason Brothers. Boston: Mason & Hamlin. 1863.

This book of our excellent brother Barrett, and some recent articles in Dr. O. A. Brownson's Review, indicate the good which the Unitarians sometimes do by sending their *élèves* into other religious societies. A man brought up under the influence of Dr. Channing, or that of Henry Ware, jun., may turn Roman Catholic, Swedenborgian, or Calvinist; but, in either case, he will carry a certain Unitarian leaven into his new connection. It may not be much; but a little is enough. Thus this book of Mr. Barrett is the cropping-out of the original Catholicity of his ante-Swedenborgian opinions. It is his business to

liberalize the New-Church people, and to show them the genuine liberality of their founder. He, as a Unitarian by birth and breeding, is able to see the liberal side of Swedenborg, which is hidden from the eyes of those who come to Swedenborgianism from the narrower sects. Just so is Dr. Brownson helping mightily to Catholicize the Catholics. His fiery and very vital leaven has given considerable activity to that somewhat heavy lump. He has set the Catholics thinking; and, when people begin to think, there is no knowing what may happen.

Our friend Mr. Barrett has had a rather hard fate among his brethren of the New Jerusalem. Indeed, the New Jerusalem appears to partake of some of the characteristics of the Old Jerusalem, especially in its dislike to reformers, and its disposition to stone the prophets of the present, while it builds tombs to the martyrs of the past.

Mr. Barrett is a very earnest and sincere believer in the revelations of Swedenborg. He has devoted his time and energy for many years in advocating and promulgating the doctrines of that great and wise man. But those who believe in these doctrines are of two sorts, — the sectarian and the unsectarian Swedenborgians. The first class think that all of Swedenborgian truth is in their church: the latter believe that there is much outside of it. The former fall into the old-fashioned way of thinking that all must be damned who do not follow with them: the others are satisfied if men will follow after the truth. It is unnecessary to say that Mr. Barrett arranges himself with the latter class of Swedenborgians.

Swedenborg himself did not propose to found a separate sect. *His* New Jerusalem was not a visible organization, but an invisible spirit of truth falling from the skies into good and honest hearts in all churches. He remained to his death, if we remember right, a member of the Lutheran Church of his native country. Before his

death, he took the sacrament from a minister of the Swedish Church; he himself conducting a part of the service, and the minister consecrating the elements.

In the book before us, Mr. Barrett earnestly advocates this liberal view of Swedenborgianism, and conclusively shows that it was the view held by Swedenborg himself. In the well-known conversation between Dr. Johnson and Wilkes, in which the doctor rebuked the other for certain supposed opinions and actions, Wilkes replied, "But, my good sir, please to remember that I was never a Wilkesite." Just so, Swedenborg was never a Swedenborgian.

SECTARIAN SCURRILITY.

How does the Liberal Christian public like the idea of being openly denounced as "a piratical crew;" claiming the Christian name, yet denying the divinity of Christ,—calling him a mere creature like themselves; and, with a great show of "politeness," leading souls downward to ruin? Such were the expressions used at a recent Baptist association in this place, in the opening or occasional discourse; and the language was aggravated by the fact, that the declaration was made in a community where the Liberals have done decidedly the larger part in building the churches and sustaining the preachers of the Trinitarian sects. Instead of erecting, as they might have done, a suitable and noble temple of worship, adapted to all the religious and reformatory purposes of the public, the more liberal classes among us have fairly turned to and done the major part,—*first* in building a Baptist meeting-house; then extensively repairing it; and, after that, aiding quite as *largely in the* erection and finish of a Methodist structure,

and, in like manner, helping both ministers to a salary, without which copious contributions neither of the clergymen could have been sustained. And, for all this, there remains for these beneficent neighbors the admirable appreciation indicated in the above balderdash from a leading discourse; while the Liberals have not a place, in our village, for sermon or lecture, which they can call their own, or even occupy without the permission, actual or implied, of the parties whom they have so essentially aided.

Such, however, is the necessary sequence to the continued upbuilding of those old and terrible errors which for so many centuries have flooded the world with persecution and wrath, and which, under the pretence of salvation, *boldly* claim to *insure* a perpetual experience of wretchedness and woe to myriads of suffering humanity.

In view of these facts, and of numerous other circumcumstances associated with individual and popular experience, Liberal Christians have certainly intelligence enough to determine *which* party is most truly entitled to the appellation of "piratical crew;" and, from many considerations, it is manifest, that, whatever "politeness" Unitarians and others of kindred ideas may have, their opposers have courtesy quite as much for a cover to dogmatic slurs, and the betrayal of every thing truly broad and evangelical, as for any more legitimate purpose.

But, as I do not intend to enlarge on these copious topics in the limited space of the "Monthly Journal," I will now close by reiterating the question, "How do the Liberal readers of these liberal pages like the idea of being denounced as a 'piratical crew' by the parties whom they have so very liberally helped?"

It strikes me that there are vital and beneficent measures now on hand, to which the liberal public can render aid, without the necessity of forwarding still farther the deadly dogmas of the dark ages; and I trust that the Lib-

eral cause will henceforth look more fully to its unfolding than it has done, and so assume its true station in fully advancing itself and the people to the shining platform of VITAL CHRISTIANITY.

ATHOL DEPOT, MASS.,
Sept. 29, 1863.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 9, 1863. — Present, Messrs. Stebbins, Hedge, Newell, Barrett, Hinckley, Winkley, Ware, Sawyer, Smith, and Fox.

The Committee on Western Correspondence reported in favor of granting to the society in Austinburg, Ohio, in response to their application, the sum of $100; which report was adopted.

The Special Committee on Pulpit Supplies presented a report, accompanied by the following circulars. The report was accepted; and it was voted that the circulars should be printed, and sent to the parties for whom they were designed.

"TO COMMITTEES FOR THE SUPPLY OF PULPITS IN VACANT PARISHES.

"Complaints from many quarters have for some time been made, both in public and private, with regard to the present manner of supplying the vacant pulpits of the denomination. An inquiry by a Committee of this Board has satisfied them that something must be done to prevent the scandal attaching to the present system; while, a general consent pointing to the Executive Committee as the proper source of remedy, they have determined to undertake it.

"They can, however, do nothing effective without the hearty *co-operation of the* parishes.

"At present, the only recognized way in which a parish and a candidate can come together is by the employment of a middle man, whose charge of *ten per cent* upon the sum received by the candidate acts as a direct and onerous tax upon his somewhat limited wage; while other evils growing out of such an arrangement need not be enumerated: they are serious, and should be removed.

"The plan proposed by the Committee is this:—

"*First*, That there shall be kept by the Secretary of the Association a list of those gentlemen who are seeking a settlement, always open to the inspection of Parish Committees. This list, corrected every week, shall contain the names, the present engagement, the address, of every candidate.

"*Second*, Committees are requested, so far as possible, to call and examine this list, and make their own selection. Where this cannot be done, they are asked to apply to the Secretary, who will furnish them with a list, from which they may themselves select, he supplying their immediate demand to the best of his ability.

"*Third*, The object of the Association being, in part, to make parishes feel a more immediate interest and responsibility in filling their own vacancies, they desire it to be understood, that the duty they assume is one rather of reference than of recommendation; that the Secretary is to give all desired information, but is not expected to pass upon the adaptation of this or that person to this or that place.

"*Fourth*, It is, moreover, respectfully suggested to parishes, that a much more speedy and satisfactory way of filling a vacancy in the pulpit would be to call in the counsel and advice of some neighboring clergyman, cognizant of their position, character, and wants; and trust to his suggestions, rather than throw themselves upon any distant agent, who can know little or nothing about them.

"To help them in their effort to furnish an adequate and legitimate communication between candidates and parishes, the Executive Committee would ask, —

"*First*, The withdrawal of your countenance from all now recognized agencies.

"*Second*, An application to the Secretary in their stead."

"TO CANDIDATES FOR SETTLEMENT IN THE MINISTRY.

"The Executive Committee of the American Unitarian Association ask the hearty co-operation of candidates for the ministry to their effort to furnish adequate and legitimate communication between them and the vacant parishes. To this end, a list shall be kept open at the Secretary's desk; where each candidate is requested not only to place his name, but his present engagement, the time of its termination, with his address, to be corrected whenever he shall desire.

"The Secretary is directed, that, so far as is possible, candidates for settlement shall have the supply of parishes seeking a pastor.

"The Committee believe it impossible to devise a system which shall not be open to objections. They have assumed a delicate and difficult duty, because they seemed the only ones to assume it. They have sought advice of those most nearly interested. They do not expect to meet all the demands that may be made, or to prevent the fault-finding of the disappointed, the unreasonable, the ambitious, or the jealous; but will do all that lies in their power to forward every honest and hearty worker. They would ask your confidence in the integrity of their purpose, and trust that the present endeavor may lead to, if it do not itself effect, that change so imperative in this branch of the work of the Church."

Permission was given to the Committee on Publications to distribute gratuitously, in such ways as might seem to them best, the tracts of the first series now on hand, and also "Selections from the Writings of William E. Channing, D.D.," and other publications of the Association.

The Committee on Army Missions reported, that Mr. Scandlin, on account of sickness in his family, had been compelled, very reluctantly, to decline a re-appointment as Army Missionary of the Association.

It was then unanimously voted, "That the Committee have full power to employ a missionary to take the place of Mr. Scandlin in the field; and also to employ such

other agents in camps and hospitals, for the distribution of tracts and for Christian ministrations, as, in their judgment, shall seem advisable."

A letter was read from Daniel Denny, Esq., declining to accept the office of Vice-President, to which he was elected at the last meeting, on account of engagements which would prevent his regular attendance at the monthly meetings.

Henry P. Kidder, Esq., of Boston, was then unanimously elected a Vice-President to fill this vacancy.

After the transaction of other business, the Board adjourned to Monday, Dec. 14.

INTELLIGENCE.

THE BOARD OF MANAGEMENT OF THE SUNDAY-SCHOOL SOCIETY have chosen Mr. Moses T. Rice, of Boston (a member of the Board), Secretary, in place of Rev. S. A. Smith, who was elected at the annual meeting, but declined to serve; and have chosen Rev. William P. Tilden a director in place of Mr. Rice.

THE ANNUAL MEETING OF THE NORTH MIDDLESEX SUNDAY-SCHOOL SOCIETY was held at Nashua, N. H., on Wednesday, Oct. 28; when the following officers were elected for the coming year: President, Rev. Frederic Hinckley of Lowell; Secretary, Rev. George M. Rice of Westford.

Rev. LOAMMI G. WARE was installed as pastor of the society in Burlington, Vt., on Wednesday, Nov. 4. The order of services was as follows: Introductory anthem; prayer; reading from the Scriptures; hymn; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; anthem; prayer, by Rev. John Cordner of Montreal; hymn; charge, by Rev. Edward E. Hale of Boston; address to the people, by Rev. John F. W. Ware of Cambridgeport; prayer; doxology; benediction, by the pastor.

Mr. WILLIAM BROWN, a graduate of the Cambridge Divinity School in the class of the present year, was ordained as pastor of the society in Sherborn, Mass., on Thursday, Nov. 5. The order of services was as follows: Voluntary, by the choir; introductory prayer, by Rev. John M. Merrick of Walpole; selections from the Scriptures, by Rev. Benjamin H. Bailey of Dedham; hymn; sermon, by Rev. James Freeman Clarke of Boston; ordaining prayer, by Rev. George R. Noyes, D.D., of Cambridge; hymn; charge, by Rev. Henry F. Harrington of Cambridgeport; right hand of fellowship, by Rev. Edward I. Galvin of Brookfield; address to the people, by Rev. Theodore H. Dorr, the former pastor; concluding prayer, by Rev. Horatio Alger of South Natick; doxology; benediction, by the pastor.

Rev. JAMES C. PARSONS has resigned the charge of the society in Waltham, Mass.

Rev. HENRY C. BADGER of East Cambridge has accepted an invitation to take charge of the society in New Bedford, Mass., for one year.

Rev. CHARLES W. BUCK, a graduate of the Meadville Theological School in the last class, has accepted a call from the society in Fall River, Mass.

Rev. JOSEPH F. LOVERING has resigned the charge of the Second Society in Portland, Me., to accept the chaplaincy of the Seventeenth Regiment Maine Volunteers.

Rev. CHARLES B. WEBSTER has resigned the charge of the society at Neponset, Mass.; having received a lieutenant's commission in the corps d'Afrique, now forming in Louisiana, under Gen. Andrews.

Rev. SYLVAN S. HUNTING has received a new commission, reinstating him as chaplain of the Twenty-seventh Michigan Regiment.

Rev. ALPHEUS S. NICKERSON, formerly of Chelsea, has taken charge of the society in Barnstable, Mass., for six months, ending the 1st of March next.

Rev. EDMUND B. WILLSON, of the North Society, Salem, has been appointed chaplain of the Twenty-fourth Massachusetts Regiment.

Rev. JAMES THURSTON was installed as pastor of the society in Leicester, Mass., on Tuesday, Nov. 17.

Rev. A. G. HIBBARD, for two years past pastor of the Universalist Society in Aurora, Ill., has accepted a call from the Unitarian Society in Detroit, Mich.

Rev. RUFUS P. STEBBINS, D.D., has resigned the charge of the society in Woburn, Mass.

BOOKS RECEIVED

Since our last Notice.

Ritter's Geographical Studies: Geographical Studies, by the late Prof. CARL RITTER, of Berlin. Translated from the original German, by WILLIAM LEONHARD GAGE, translator and editor of Prof. Heinrich Steffens's "Story of my Career," &c. Boston: Gould & Lincoln, 59, Washington Street. 1863.

Mr. Gage, the translator of these Essays on Physical Geography, studied at Berlin under the direction of Prof. Ritter, and there became well acquainted with him. The labor of translating these papers could not have fallen into better hands. We have again to thank the enterprising firm of GOULD & LINCOLN for presenting us with this volume, which is indispensable to every man of science, and every library which undertakes to keep abreast with the geographical knowledge of the time.

Mr. Gage gives the following account of Ritter in his personal appearance and as a lecturer: —

"When I was in Berlin, five years ago, Ritter's room was still full: more than three hundred young men were hearing his lectures. He knew his art well. With almost womanly tact, he seized upon those features which present circumstances made interesting, and culled out of the immense masses of matter lying in his mind just what he could use with the greatest profit. He illustrated freely by excellent maps; and was a master in the use of the blackboard, sketching gracefully and readily whatever made his subject clear. I shall not forget the patriarchal appearance of Carl Ritter in the lecture-room in 1855. He used his notes about half the time, but read them easily and with great distinctness. Obscure and involved almost without paral-

lel in his written dissertations, yet his style was simple in the lecture-room; and his clear articulation and well-chosen emphasis, combined in a highly musical voice, made it easy to follow him. He was a tall, finely proportioned man, with a noble head, a most sincere and earnest manner, yet unusually quiet and simple. His dress was peculiar when an old man; and no one who frequented the famous Linden Avenue of Berlin would fail to remark that tall and venerable figure, clad in a long blue coat and broad-rimmed hat, both half a century out of date. He used to wear a large rolling collar, like that worn by a past generation of New-England grandfathers; and that, together with the huge horn spectacles, gave him a rusticity of appearance, and a simple friendliness, which captivated every one who knew his learning, his talents, and his heart. It was a characteristic of Ritter, that the external man was so penetrated by his inner nature, that the two were inseparable and indistinguishable. He was such a one, that, if you had looked upon his face, you had read the whole man; and therefore he belonged to that class of minds which always makes the same impression upon men of all conditions and mental varieties."

Vassar Female College. Report on Organization. (Pamphlet, pp. 53.)

Loyal Publication Society. No. 22. Emancipation is Peace, by ROBERT DALE OWEN.

Resistance to Evil: a Discourse delivered to the Barton-square Society in Salem, Sept. 6. By WILLIAM H. KNAPP. Boston: John Wilson & Son.

This is a capital sermon, from which we should like to make a few extracts, and hope to do so. But, lest we should not find room for them, we would advise our readers to get it, and read the whole. It discusses the question, *Ought we to worship the Devil, or to resist him?*

Address at the Funeral of Rev. GEORGE G. INGERSOLL, D.D. Delivered in Keene, N.H., Sept. 18, by WILLIAM ORNE WHITE. Boston: John Wilson & Son.

An excellent sermon on an excellent man.

A Discourse commemorative of the late Rev. ROBERT BAIRD, D.D. By WILLIAM B. SPRAGUE, D.D., Minister of the Second Presbyterian Congregation, Albany. Albany: 1863.

The Headship of Christ, and the Rights of the Christian People: a Collection of Essays, Historical and Descriptive Sketches, and Personal Portraitures; with the author's celebrated Letter to Lord Brougham. By HUGH MILLER. Edited, with a Preface, by PETER BAYNE. Boston: Gould & Lincoln. 1863.

Messrs. Gould & Lincoln have given us, in this volume of 500 pages, a collection of Hugh Miller's papers concerning the celebrated controversy between the Kirk of Scotland and the Free Church. The book contains the *pièces justicatifs* of that great struggle, and is an important contribution to ecclesiastical history, as well as interesting to the admirers of Hugh Miller.

The Sanitary-Commission Bulletin. Vol. I., No. 1. New York: Nov. 1, 1863.

ACKNOWLEDGMENTS.

1863.				
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	4.	„ Rev. Fred. Hinckley's Society, Lowell, as a donation	$61.00	
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	13.	„ Society in Fall River, for Monthly Journals .		13.00
	27.	„ „ „ Bernardston, as a donation . . .		14.00
	27.	„ „ „ Montague, as a donation		8.00

ARMY FUND.

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Nov.	2.	„ „ „ through Rev. J. F. W. Ware . . .	10.00
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